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THE HISTORY OF AURICULAR CONFESSION.

THE question of auricular confession as a divine ordinance in the Church of Christ has been revived lately in the Anglican Church, and is likely to remain the subject of animated controversy for some time to come. Protestant historians and theologians have sought out arguments to show that the institution of the confessional is a device of the Roman Pontiffs, by which their power over the consciences of Catholics is secured. Among English-speaking Protestants, Mr. Lea's history of auricular confession is mostly appealed to as unquestionable authority, although the author certainly distorts history in a way which is most unfair to Catholics. Some time since, the Rev. P. H. Casey, S.J., Professor of Dogmatic Theology in Woodstock College, published a brochure[1] of some 118 pages, in which he examined the accuracy and general trustworthiness of Mr. Lea's account of the "Power of the Keys in the Early Church," as given in the work[2] by that author.

The critique of Mr. Lea's book by Father Casey is accurate and trenchant. It takes up what may be rightly considered a fundamental question in treating the subject of auricular confession and indulgences from the historical point of view, and shows that Mr. Lea is not at all reliable as

[1] *Notes on a History of Auricular Confession.*

[2] *A History of Auricular Confession and Indulgences in the Latin Church*, by H. Ch. Lea, LL.D., Philadelphia, 1896, 3 vols.

an historian; that he is not only faulty in his interpretation of facts, but partial also in his selection and reading of documents, and that his greatest weakness lies in his logic. The sample chosen by Father Casey to illustrate the misleading tendency of Mr. Lea's work, is typical, and will satisfy impartial readers of history that this author does not deserve the confidence which his show of erudition invites at first sight, and that the honest student must go to more reliable sources of information than Mr. Lea furnishes, regarding the practice of confession as observed in the Catholic Church to-day, and for centuries past.

It seems to me that, in dealing with this subject of the confessional, as a matter of history, we should insist with greater emphasis upon a clear understanding of what is generally accepted as the great turning-point in the history of the penitential system practised in the Latin Church. That point is the canon *Omnes utriusque* of the Lateran Council. The arguments brought in behalf of the confessional practice preceding the thirteenth century are generally assumed to have more of a theoretical than practical force, as though they proved, not what was the actual usage in the Church, but what certain apostolic men wished to inculcate. Thus the present custom in the Latin Church is supposed to have had its real beginning in the Middle Ages. It will not be inopportune, therefore, to consider this phase of the subject as presented, or rather as misrepresented by the Protestant "historian" of the confessional.

Mr. Lea, at the outset, refers to the fact that Christ described His mission in these terms: "I came not to call the just, but sinners, to penance."[3] He was merciful; He forgave sins; He did not exact, as a requisite, either public or auricular confession. Repentance, love, humility, forgiveness of injuries, and charity sufficed to obtain mercy. Against this assertion we have nothing to say. Jesus read the hearts of men. He forgave, or declared sins forgiven, when He saw repentance, and He was infallible in His judgment. To Magdalen He said: "Many sins are forgiven thee because thou

[3] Luke 5: 32.

hast loved much." And so the Church says to-day to every sinner filled with hope in the Divine goodness, and who sincerely asks pardon, detests his sins by an act of the love of God, and with God's grace resolves to atone for them and amend his life. This is what theologians call perfect contrition, which requires no confession to reinstate the sinner in grace. It is needless to say, however, that such a disposition includes the will to comply with any precept which God may impose by His rightful representative, the Church. And this is made clear by the action of our Lord Himself; for when, as we read in the Gospel, our Lord had healed the lepers by His omnipotent word, He bade them fulfil the law of the Jewish Church and show themselves to the priests, that their cure might be established and obtain its legal declaration.[4] In the same way the sinner who obtains, through perfect contrition, the remission of his sins, is still bound to observe the commandment which the Church imposes, namely, to lay open his conscience in the confessional; for, although the priest has nothing more to forgive him, he, nevertheless, bestows upon the repentant sinner in absolution the sacramental grace,—that is to say, additional grace,—which will help the penitent to persevere in the state of God's friendship, and make amends for the offence committed by the performance of a suitable penance. This the Church prescribes, although a penitent might, in certain cases, approach the Holy Table without previous confession and absolution. Thus, a priest, whose ministry obliges him to offer the Holy Sacrifice, should he find himself in sin at the time, and no confessor be at hand, may lawfully celebrate Mass, if he makes an act of perfect contrition, and resolves as soon as possible to seek a priest, who will confess and absolve him.

Thus far, Catholics quite agree with Protestants in believing that an act of perfect contrition, even without confession, remits mortal sins. But the question which remains is, whether or not the Church has the right to impose the duty of making confession either upon those who, being in a state of perfect contrition, are, in a certain sense, forgiven directly

[4] Luke 5: 14; 17: 14.

by Almighty God, or upon those who regret their sin from less worthy motives, such as the fear of God's judgments and the like. Mr. Lea thinks that, in claiming this power, the Church is guilty of an abuse, and his three volumes are devoted to demonstrate this assumption. It seems strange, indeed, that a Church which more than two hundred millions of Catholics implicitly hold to be the only true Church of Jesus Christ, should have claimed and exercised this right of placing an unjust and hard burden upon her children, and met with no remonstrance throughout all the ages down to the Reformation, even on the part of those who were unwilling to submit to her teaching and discipline on other points. Henry VIII did, indeed, cut himself away from the Head of the Church; but, as "defender of the faith," he maintained against Luther the doctrine of the Seven Sacraments, and the Anglican liturgy still retains private confession with the formula of absolution; this was never abrogated. If, with the lapse of time, it fell into desuetude, it has been revived by the Ritualists of our day; although, of course, they have not attempted to make it obligatory.

Mr. Lea, with many other Protestant writers, maintains that the Lateran Council, at the beginning of the thirteenth century, introduced a new doctrine and discipline by imposing the obligation to confess and receive the Sacrament of the Eucharist once a year—*saltem semel in anno.* We admit that this salutary statute was new inasmuch as it endeavored to render more frequent than formerly the reception of the two Sacraments of Penance and Communion. But in doing so it did not introduce auricular confession as a novelty; it simply regulated the exercise of a power which all antiquity had recognized, and which, truth to confess, laxness had considerably reduced. According to Mr. Lea, the Council assumes that the clergy were up to that time ignorant of this power to absolve from sin; and he attempts to show this from the fact that the Council recommends to priests the prudence, gentleness, and knowledge required by the confessor. Surely he might draw the same inference from any of our diocesan synods and prove that confession was not practised hitherto because the bishops of to-day exhort their clergy to a like prudence, gentleness, and wisdom.

Mr. Lea offers evidence to prove that this obligation of confessing once a year met with difficulties, and that it needed time to be made known and put in execution everywhere. We might readily admit this. The law obliging Catholics to confess at least once a year was new, and met no doubt with opposition. If in our day the Holy See were not only to recommend, but also to impose confession and Communion four times a year or every month, many pastors as well as the members of their flocks might consider the precept too onerous and attempt to oppose its being enforced. In point of fact, however, we find in some three hundred letters of Innocent III, after the famous decree, no trace of opposition to this salutary enactment on the part of the clergy or people.

But Mr. Lea himself, apparently forgetting his main thesis, gives us ample evidence in his own work that the practice of confession existed in the Church before the Lateran Council made annual confession obligatory. To confine ourselves to England, we find Theodore, Bishop of Canterbury, introducing the *custom* of confession and Communion at *Christmas* in the eighth century. Towards 957, under the influence of St. Dunstan, King Edgar recommended the practice of confession at Shrovetide, a custom which, as he remarked, was observed beyond the sea. In 1009 the Council of Enham ordained *frequent* confession without prescribing the time. Towards the close of the same century the Blessed Lanfranc urged his monks to confess frequently as one of the eight means of spiritual progress, evidently supposing it to be in practice among them.

So long as the positive command of the Church did not oblige the faithful to confess annually, it is but natural to expect that many neglected confession. A Christian in the days before the Lateran Council might be in sin, and without violating any positive precept or incurring any ecclesiastical punishment, wait for years, wait even till the end of his life, before having recourse to the "minister of reconciliation."[5] If he had committed one of the three public sins for which the Church used to subject him to public penance, he was excluded from the

[5] St. Paul, 2 Epist. Cor. 5: 18, 19.

holy mysteries as long as he refused to submit. For less grievous sins he was not excluded, and through perfect contrition he made himself worthy of partaking of Communion, provided he confessed his sins at a seasonable time. In the case of fervent Christians it was otherwise. Hoffmann[6] shows that in the first centuries the reception of the Holy Eucharist was as frequent as attendance at the Eucharistic Sacrifice. Under such circumstances practical Christians would keep themselves intact from sin, or by habitual acts of sorrow render confession unnecessary.

Mr. Lea admits that public confession was a common practice in the early ages of the Church; but he denies that it was customary to give absolution as the Church gives it to-day by virtue of the power of the keys. Palmieri has demonstrated this to be an error, and we need not repeat his arguments here. As for private confession, Mr. Lea is disposed to admit that it was in vogue after the fourth or fifth century, but that it was by no means a common usage, and that "this intrusion of the clergy, this sacerdotalism interposing between the sinner and God" gained ground but slowly. Mr. Lea fancies the first rules of the monastic orders prove this, by the absence of any mention in them of private confession. This is assuredly a gross error, as Mabillon and Martene might easily have shown to our widely-read historian if he had cared to find the truth. The rule of St. Benedict does not indeed prescribe auricular confession, but strongly urges it; and if the Church did not make auricular confession obligatory at any fixed time, as she does at present, why should the monastic rule have prescribed it? St. Thomas, in the article above referred to, maintains that in the religious state, although it is a state of penance, there exists no prescribed rule or obligation to confess at any fixed time; only that, since the Lateran Council, the obligation of confessing at Eastertide exists for religious just as for the rest of the faithful. Before the decree of Innocent III, the faithful were not obliged *ad statim confitendum*. There were certain crimes, such as idolatry, adultery, murder, and the like, for which the Church imposed a public penance. The person

[6] *Geschichte der Laienkommunion*, 1891.

guilty of these sins was obliged to make public reparation; but the commission of other sins did not carry with it any definite precept of confessing within a prescribed period. Hence it is perfectly reasonable to assume that previous to the Lateran Council, and particularly in the early Church, auricular confession was far more rare than in subsequent times, or since the enforcement of annual confession by the canon *Omnes utriusque*. This may help to explain the dearth of historical evidence regarding the practice of auricular confession in the early centuries. Nevertheless, there is ample testimony to maintain the teaching of the Council of Trent,[7] namely, that sacramental confession is imposed by *divine law*, and that the practice of auricular confession is not a human invention or contrary to the institution of Christ. We pass over for the moment the clear proofs furnished in the authentic writings of St. Innocent I (+ 416) and of St. Leo the Great (459), who testify to the *traditional* usage of the Roman Church.

As regards the documentary evidence of the Διδαχή, which urges that Christians should not approach the Holy Eucharist without having first confessed their sins, for fear their sacrifice might be unworthy, it will be admitted that there is no question of those open sins which debarred the faithful from Holy Communion and required a long and public penance. Still we should not urge it as a proof of the authoritative practice of auricular confession, since the text does not expressly mention such practice. Other texts of Irenaeus[8] and Tertullian[9] prove the practice of confession; and although they do not make any distinction between public confession made in the church and private confession made to the bishop or priest, there is every indication that they meant confession in the latter sense.

Origen (254),[10] however, makes the distinction very clearly: it is the priest who receives the confession in secret who determines whether a public confession and public penance are necessary before the reception of the Holy Eucharist.

[7] Sess. XIV, can. VI.
[8] *Adv. Haer.* I, 13.
[9] *De Poen.* CC, III and X.
[10] *Hom. II in Psal. XXXVII.*

It will be remembered that at the time of Origen the Donatists and Novatians denied the Church the right to remit the sin of apostasy in those who had fallen away during the persecutions. They argued that the sin of idolatry could be remitted only through Baptism; they likewise held that the crimes of adultery and fornication were beyond the power of the Church to remit. It was this rigorism that made so many catechumens put off their Baptism until the end of their lives, and many Christians to defer the penance which they would have to undergo for those offences. St. Cyprian, St. Fabian, St. Ambrose, St. Epiphanius, and other ecclesiastical writers who combated this heresy, eventually condemned by Pope St. Cornelius (251),[11] offer abundant arguments to prove that the Church has a divine power to remit and retain sins, and Mr. Lea will find them cited in any one of our dogmatic theologians who treat this question *ex professo*.[12] Indeed, we might easily adduce a large number of Protestant theologians,[13] who candidly admit that there is ample testimony in the writings of the Fathers and ecclesiastical historians to prove that as a preparation for Holy Communion auricular confession was in vogue in the early Church, and that this practice was of Apostolic origin.[14]

But even if we admit that auricular confession was a comparatively rare practice among Christians down to the fourth and fifth centuries, it is easy to show that the use of the confessional was not by any means a novel institution in the Roman Church at the time of the Lateran Council. The abbé Batiffol has shed considerable light on this phase of our subject in a paper entitled "Roman Priest Penitentiaries of the Fifth Century," which will help us in our own examination of the question.

About the year 305 Pope Marcellus had established in the city of Rome twenty-five titles or parishes—quasi-dioceses

[11] Eusebius, *Hist. Eccl.* VI, 43.

[12] *Cf.* Desan, *De Poenitentia*, P. II, cap. I.

[13] Gerhard, *Loci Theologici*, 1885, vol. v, p. 239, and Vilmar, *Von der Christlichen Kirchenzucht*, p. 58, etc.

[14] Hoffmann, *op. cit.*, p. 47.

"propter baptismum et poenitentiam."[15] The three basilicas of St. Peter, St. Paul, and St. Lawrence did not enter into this organization of presbyterial churches. In these latter, it appears, only Baptism was administered to catechumens, and there sinners might perform their public penances. Nothing in the text of the *Liber Pontificalis* authorizes us to decide of what penance there was question. From the year 250, when the Church in Rome numbered forty-six priests, seven deacons, and seven subdeacons, which was followed by a period of peace, the number of converts rapidly increased, so that, according to Kraus, the congregation of the faithful had risen to about fifty thousand in the year 253. Twenty-five parishes shared the work of ministering to these souls, the number of priests having advanced proportionately. Whatever may have been the custom regarding auricular confession at this precise time and shortly after, we know from a letter of Pope Innocent that in the following century such practice is recognized as a custom in the Roman Church. "The custom of the Church of Rome," wrote the Pope to the Bishop of Eugubium in 416, "is to remit sins on the Thursday before Easter for those who do penance, whether for more grievous or less grave sins, unless sickness should interfere. As for the grievousness of sin, it is the duty of the priest to judge from the confession and contrition of the penitent: it belongs to him likewise to say when the penance shall cease (*tum jubere dimitti*), after making sure that the satisfaction is sufficient." It appears then that penitents were in duty bound at the beginning of Lent or beforehand to confess privately to a priest, who was to assign them a suitable penance, or a public and solemn pardon was granted on Holy Thursday. It cannot, of course, be said that excommunication was incurred by those who neglected the Sacraments at Easter; and we must assume that there was occasional or perhaps frequent neglect of the duty on the part of many Christians. It is well known, too, that Baptism was frequently deferred for a long time, and even to the death-bed. In a letter to Exuperus, Bishop of Toulouse, Pope Innocent in 405 reminds the bishop that there were baptized

[15] *Liber Pontificalis.*

Christians who, having led sinful lives, asked for penance for their crimes and the reconciliation of Communion only when at the point of death.

In the year 452 we find Pope Leo indicating the rule actually followed by the Church in Rome with regard to penitents. "For the baptized," he writes, "who have despised and violated the graces of Baptism, there remains the indulgence and pardon of God; but they can obtain it only through the intervention (*supplicationibus*) of the priests; for Jesus Christ has given to the pastors of the Church the power to impose acts of penance upon those who confess, and to admit them to the reception of the Sacraments by the gate of reconciliation, after they have purified themselves by a salutary atonement."[16] In the sermons of Leo,[17] there is more than one passage which shows that confession and penance were in vogue in the Church at Rome. "But if they are necessary for very careful souls, how much more for those who, for almost an entire year, have lived negligently or in a pernicious security!" And to urge them to do penance, he adds: "The license of those obdurate wills shall be changed to eternal woes if they do not seek the remedy of penance while the sentence of divine justice still remains suspended."

Pope Simplicius (468–483), who followed shortly after Leo, provided for the faithful of the suburban districts of Rome by establishing so-called *hebdomadaries* for St. Peter's, St. Paul's, and St. Lawrence's. These were priests from the different districts adjacent to the three basilicas, who were to be at the service of the catechumens desiring Baptism, and of the faithful who wished to be shriven—"hebdomadas, ut presbyteri manerent propter baptismum et poenitentiam petentibus."

That the office of these hebdomadaries or penitentiary priests implied not only a public ministry, but also that of auricular confession, cannot be doubted, since a previous document tells us clearly and witnesses to the Roman custom. In a letter, dated March 6, 459, to the Bishops of Campania, Samnium and Picenum, Pope Leo ordains that they suppress an

[16] A. D. 452, *Ad Theod.* Forojulien.

[17] Serm. XXXVI, 4, and XLIII, 2, 3.

abuse which he styles contrary to the Apostolic rule (the Roman custom), and of which some priests were guilty in the administration of the Sacrament of Penance. It appears that some of the faithful were in the habit of reading before the people the written acknowledgment of their sins after they had confessed them privately. "It is enough," the Pope writes, "to have made known to the priests alone—by auricular confession—the faults of their conscience,"—*reatus conscientiarum sufficiat solis sacerdotibus confessione secreta.* "Although," he adds, "we may praise the strong faith that does not fear the humiliation of a public confession, nevertheless there are some sins which we shrink from making public." Accordingly he forbids this practice, for fear that some of the faithful might be deterred from the Sacrament through shame and repugnance of having their sins revealed to their enemies, who, through malice, might have the Christians brought before the civil courts. "It is enough that they open their hearts to God and afterwards to the priest, that he may add the assistance of his prayers for the faults of the penitents. A larger number are drawn to the Sacrament if their sins are not made public."

This secret ministry or auricular confession allowed the penitentiary to determine a suitable penance, private or public, of greater or less duration. In the case of public penance, the reconciliation was solemnly made by the bishop on Holy Thursday; otherwise, the absolution was given by the penitentiary. Established first in the twenty-five titular churches, and then in the three suburban basilicas, these penitentiaries, rightly viewed, are nothing else than our present-day confessors. It is especially during the penitential season preceding Easter that they exercise their ministry. But there is no excommunication attached to the neglect of this duty. That penalty was pronounced eight centuries later, and was enforced throughout the whole Church.

The sacramentary of St. Gregory in the Masses for Lent ordains prayers which are, for the most part, only supplications in behalf of sinners. The additional prayer *super populum*, preceded by the formula *Humiliate capita vestra Deo*, is

always a penitential prayer. They were the "supplicationes." Moreover, the canonical penitents were separated from the rest of the faithful; nevertheless, all prepared themselves by confession and the quadregesimal atonement for Communion on Holy Thursday. On that day also the canonical penitents, if they were worthy, were admitted to the holy mysteries and arose with Christ to the life of grace. "Christus resurgens jam non moritur," the Church proclaimed to them; she did not admit them a second time to this solemn penance; but at the hour of death she did not refuse them the ministry of reconciliation.

Little by little the Church softened her penitential discipline. We need not dwell on this phase of our subject. The penitential books would afford numerous proofs to establish the necessity of sacramental confession previous to the laborious atonement of sins, public as well as hidden. We believe that the *salutare decretum* of 1215 was the beginning of a most beneficent change in the disciplinary life of the Church. After the frequent practice of auricular confession in the monastic orders had produced fruits of sanctification which rendered a like custom among the faithful outside the cloisters desirable, Innocent III delivered a decree truly salutary by enforcing the law *Omnes utriusque*. The Council of Trent three centuries later verified the happy result of this innovation, or, to speak more correctly, of the permanent consecration of a practice accredited at Rome and elsewhere. Confession, necessary by divine law and obligatory at Easter by ecclesiastical law, became customary, as did also the reception of the Holy Eucharist. The religious orders, by multiplying their monasteries and receiving jurisdiction over the faithful as delegates from the Holy See, gradually made the frequentation of the Sacraments popular. Thus the inhabitants of Ypres, numbering two hundred thousand, but having only four parish churches in 1247, could scarcely be supposed to have observed the precept of annual confession, until the Dominicans and other religious settled there and facilitated the frequentation of the Sacraments among the people. Nor need we assume that the faithful were restrained from partaking of the Holy Eucharist during the periods when the number of the

clergy was insufficient for the needs of the faithful. For, though the Council of Trent informs us that the practice of the Church witnesses to the fact that the words of St. Paul *probet se ipsum homo* are to be understood of sacramental confession, at the same time it also states that the lack of a confessor might be supplied under certain conditions by an act of perfect contrition.

The Διδαχή, the second epistle of St. Clement, the book of Irenaeus *Contra Haereses*, Tertullian, Origen, Tatian, and St. Cyprian testify to the practice indiscriminately of public and private confession during the first three centuries of the Christian era. To the comparatively recent evidence of the Διδαχή may be added that which was found at Aphraates, of about 336. It is not unlikely that other testimony of a like character may be brought to light among the manuscript finds of the East, and from Spain and Italy, the only countries of the West in which the Church was well established before the fourth century. Such discoveries can only strengthen the plea of the Catholic Church in behalf of the Apostolic institution of the confessional. In truth, it seems incredible, even from the mere human point of view, that the faithful, whether of the fourth or the thirteenth century, having been accustomed and free to repent and confess before God alone, should at any time have submitted to the Catholic interpretation of the doctrine of the power of the keys, without splitting up into schisms. And history records no schism on this ground. Fancy the Anglican Church imposing the obligation of auricular confession upon its members to-day, and meeting with no outcry and defection!

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ECCLESIASTICAL ART IN THE LATERAN MUSEUM AT ROME.

THE approach of the Jubilee Year recently announced by the Sovereign Pontiff Leo XIII, and the proposal made in connection therewith of a grand World Exhibition of ecclesiastical art in the Eternal City, is likely to attract many students to Rome from all parts of the earth, and not the least from the New World, especially the United States of America. To these

as well as to ecclesiastics generally who are interested in the study of sacred art and archæology, it will be of service to have their attention directed toward a treasury house of ancient and modern Christian art in the city of the Popes, which has recently been perfected for the convenience of the student through the wise and beneficent zeal of the present Pope.

The Lateran Museum, as it stands to-day, may be fairly regarded as the first Christian museum of Rome; nay, we might say that it is the only complete one, since the collections preserved in the Vatican and other museums connected with the great basilicas and ecclesiastical institutes in Rome do not present that completeness and harmonious unity of arrangement which are found here. In the Lateran palace the visitor may study at his leisure not only the best lapidary inscriptions that were at one time in the Vatican, but numerous fine specimens taken from the Catacombs and from different churches of the city. Art and faith, the symbolism and traditions of the early Church, are here beautifully interwoven one with the other. The last messages of martyrs hurried to execution, and the calm and serene farewell placed in the mouth of the Christian who entered on his journey to eternity during the intervals of peace in the Church, assured of the hopeful prayers of his faithful brethren, may be read here side by side. The student has at hand all that he needs to instruct him in the history of the first ages of the faith. It is surely one of the lasting glories of the pontificate of Leo XIII that he inaugurated and subsidized from his personal resources the reconstruction of this magnificent collection, under the direction of Prof. Orazio Marucchi.

The museum was originally built by Pope Sixtus V, in 1586, on the site of the house of Marcus Plautius Lateranus, who was put to death under Nero. The same pontiff rebuilt the old basilica and reconstructed the piazza by removing the tower of the Annibaldeschi [1] so that the site might give room for the construction of the Lateran palace, under the direction of the famous architect Fontana. Here the pontiffs were to reside,

[1] *Cf.* Cod. 108, fasc. 18, Vatican Archives; also Gamurri's *Dell Arte d. Citta di Roma*, Venet. 1565.

though at a later date the palace was converted into a home for the shelter of the poor.

During the reign of Pius IX, when the study of archæology began to rivet the attention of scholars by reason of many valuable finds brought to light during the excavations in Rome and the neighborhood, the necessity of providing a suitable place as a repository of the historic treasures suggested the conversion of the Lateran halls into a museum. New and generous provisions were made in another quarter for the housing of the poor, and the Jesuit Father Marchi, together with Commendatore de Rossi, was instructed to make a scientific classification of the restored objects, especially the sarcophagi, to be placed in the Lateran. De Rossi, the prince of Christian archæologists, as he has been styled, perfected the plan of a museum by the addition of newly found Catacomb inscriptions, which he also interpreted with remarkable patience and skill. Subsequently a commission of sacred archæology was organized under the presidency of the Maestro of the Apostolic Palaces; and the members of this organization were to promote the systematic collecting, arranging, and interpreting of the new discoveries. Thus the place which in the days of Dante was regarded as the spot where Rome's material and spiritual greatness was seen to the best advantage[2] became once more the symbolic centre where the new meets the old, where the modern student seeks instruction from the memorials of the past.

The museum is divided into three departments: sculpture, epigraphy, and the Catacomb paintings. Distinct from these are the later paintings, notably the gallery of Renaissance pictures, also some bells of the eighth and thirteenth centuries, and the sarcophagi in the great gallery, including torsos and fragments, which number in all about 227 pieces. The most remarkable feature of the museum is the collection of inscriptions covering not only the twenty-five walls of the *loggia* which faces the courtyard, but continuing all along the covered passage, the landing in front of the great hall which contains the plaster mouldings, and the lower corridor which leads out of the museum. Two rooms near the grand loggia contain

[2] G. B. de Rossi's *Il Museo Pio-Lateranense*, Roma, 1877.

very precious early or Catacomb pictures, twenty-nine in number. Crossing the hall, the student reaches the rare collection of mediæval frescoes which occupy eight rooms. Here also are to be found some religious paintings by a few eminent modern masters.

Some words of explanation illustrating in detail the character of the principal objects, especially the inscriptions, will not be out of place here.

The pagans wishing to enrich their sepulchres with mythological figures and emblems, naturally suggested to the sculptors of their time such subjects as had reference to the heathen worship, whilst the Christians, during the ages of persecution especially, found themselves compelled to choose such emblems for their monuments as would, in expressing their own sentiments, avoid provoking hostility from their pagan brethren by an open manifestation of the Christian faith. This fact explains why the allegorical figures taken from Christian tombs have quite frequently given occasion to interpretations in which Catholics and rationalists greatly differ as to the meaning of the figures employed. This is strikingly demonstrated in the learned discussion of the now well-known inscription of Abercius, of which I shall speak later on.

After the edict of Milan, however, when the faithful were left to pursue their peaceful ways in the practice of the Christian religion, they began to express their convictions more openly. There is ample evidence of this fact in the inscriptions of the Lateran Museum, which confutes the gratuitous and labored assertion of modern writers who would have us think that Christianity as shown in early art is a mere development of pagan ideals. A review of this department of the museum and of the rest of the pictures taken from the Catacombs reveals the style and development of Christian art, which de Rossi and other archæologists of note have recently traced for us. In the beginning the Christian sculptors were limited to but a few types. These were in strict harmony with the simplicity of their creed, and without any element that might savor of the prevailing ostentatious pagan ornamentation. Gradually but consistently the symbolical cycle expanded, and the artistic

expressions of Christian belief grew rapidly in number down to the third century, breathing everywhere the same loyalty to the faith. After that time a step forward was taken, and the symbols received additional figures to interpret their corresponding reality; to the sign the sculptor or painter added the thing signified. From this historical evolution came forth the true image depicting the facts of faith. At first we find the symbols and images conforming one with the other in the style of expression and simplicity; later on, allegories and parables taken from the Gospel appear, until finally the historical events of the Old and the New Testament are pictured in the ways with which the Christian of to-day is fully familiar. In this second stage the genius of the artist, quickened by a closer study of the technique of his craft and the teachings of his faith, shook off, so to say, the restraints that a former condition had placed upon him, and endeavored to express in marble or in colors the living figures of our Lord, of the Blessed Virgin, and of the saints. This last stage of figurative Christian art appears to belong to the fourth and fifth centuries. At that time the empire, from the weak Honorius down, was at the mercy of the inroads of barbarian hordes, who, in their fanatical impatience, found the sacking and spoiling of defenceless churches more inviting than the attack upon the massive and well-guarded abodes of the wealthy. When these ravaging hordes were gone, the work of reconstruction was spiritedly taken in hand by the Christians. The paintings, bas-reliefs, and mosaics in the naves of the ancient churches are evidence of the generous zeal which characterized the faithful.[3]

But though Christian art assumed the dignity which was accorded her from this time forward in the expression of the artist who painted historical Christian truth, she did not discard symbolism. An evidence of this is found in the familiar monogram ☧, formed by crossing the initial letters of the

[3] Such relics are still to be found in the basilicas of St. John the Evangelist, of St. Nazzaro, of St. Celsus, and St. Agatha Maggiore in Ravenna. Dechazelle's *Studi sulla Storia delle Arti*, vol. II, Venezia, 1835.

name *CHRISTUS*. Armellini, and before him de Rossi, place the origin of this monogrammatic cross before Constantine's time. After this date it is met with on tombs, on church vestments, and even on domestic furniture. The same is true of the circular and the square nimbus over saints' heads, a sign which originally denoted authority, and later one came to signify sanctity; also of the letters and crosses of various forms worked on the borders and into the tunics of our Lord, of the Apostles, and of other saints. The same is to be said of the symbol of the fish and cruciform anchor, of a bird carrying a branch, of the vine, of vessels containing milk, of the shepherd's crook and staff, and of the lambs and sheep.

The last figure, taken from the image of the Good Shepherd spoken of in the Gospels, calls pleasurably to mind the small statue of the Good Shepherd in the Lateran Museum. The style is good, and belongs certainly to the period in which the arts of design were gaining new life under Byzantine influence. The grace and delicacy of the form make it more than likely that the artist had had long familiarity with the work of sculptors from Constantinople. There is no beard; but the head is covered with a mass of long, curly hair, which falls over the shoulders and onto the bosom. The tunic is gathered at the loins, and from the shoes up bands are wound round the legs. At the left side hangs a wallet. The characteristic feature, however, is the anxious attitude of the figure as it holds the lamb's feet, as if afraid that the loved one might stray anew from the fold. Altogether it is a striking specimen of early Christian art, such as we rarely meet with in single figures at this period. In the cemeteries the shepherd is usually found represented in the middle of the vaulted ceiling of the chambers, or in the lunettes, the centre of a group of accessory figures. On the sarcophagi the shepherd is generally depicted with other symbolical figures. The sarcophagus brought from the Via Salaria is a fair example of this style of work. In the middle of the picture is the Good Shepherd, His sheep about Him browsing on the pastures of Paradise. The man and wife, whom the monument commemorates, are represented conversing with others around them; their theme is the immortality of the

soul, and the rewards in store for those privileged to be of the mystical fold—the portrayal of which has evidently been the artist's leading thought in the execution of the piece.

Of the scenes in which are symbolically pictured the principal facts of the Redemption, the Catacombs have furnished numerous specimens. One of the most remarkable is that taken from the cemetery of Callixtus on the Appian Way. Baptism and the initiation of the neophytes into the mysteries of the Church are here typified by the Bible scene of Moses striking the rock in the desert, from which gush forth the wonderful waters, according to the words of St. Paul: "*Petra autem erat Christus.*" The taking of the fish from the hook, and the miracle of the paralytic, further representative of the effects of Baptism, follow in natural order. The Holy Eucharist is symbolized by the supper of the fishes and the baskets of multiplied bread; and Abraham, and Isaac, and Lazarus represent the mystery of the Resurrection.[4] The same dogma of the Resurrection and the allied doctrine of the liberation of the souls of the dead from the pains of purgatory are also well represented. Here is Prof. Marucchi's account of the sarcophagus which contains the picture. On its front it bears a medallion upborne by two winged angels, representing the husband and wife whose memory the monument perpetuates. The various groups in bas-relief on the upper and lower portions of the panel are arranged in two vertical columns, broken above by the medallion just mentioned, and below by the figure of Daniel praying in the lion's den. To the left, at the top of the monument, is shown the creation of Adam and Eve by the Blessed Trinity. The faces of the Three Divine Persons are alike, to denote their coeternity; the Father is seated on a covered throne; the Son's right hand is resting on the head of the woman by the side of the slumbering man; and the Holy Ghost is standing in the background, His hand placed on the throne. The Fall, which comes next, is represented by the tree around which the body of the tempting serpent winds itself, holding in its mouth the forbidden fruit. The sentence of sinners is symbolized by the Divine Word assigning to our first

[4] *Cf.* de Rossi, *Roma Sotterranea*, vol. II.

parents their proper tasks, giving to the man the shoot of grain for the tilling of the fields, and to the woman a lamb, in token of her having to work the wool and assume the cares of the home. At the left side, below, the promise of the Messiah is typified in the scene of the adoring Magi. The Infant is reclining on the knees of His Virgin Mother seated on a throne of honor, behind which stands the Holy Ghost; and the Magi, who are advancing to present their gifts, stand for the manifestation of Christ to the nations. The second manifestation of the Messiah, after the beginning of the public life, is typified by the miracles wrought in proof of His Divine nature. The first of these is the cure of the man born blind.

At the top of the right side we have the miraculous changing of the water into wine, the multiplication of the loaves, and the calling of Lazarus from the tomb. On the lower section to the right we have the scene expressive of Peter's triple denial of His Master at the crowing of the cock. The whole is a clear though brief compendium of the Passion and the Atonement. The two remaining pictures typify the foundation of the Church, which is to continue on earth the mission of the Son of God. St. Peter on the way to prison recalls the bitter persecution suffered by the first faithful, and perhaps also the Apostle's coming to Rome, after his deliverance from custody. And lastly, Moses calling forth from the rock in the desert the plenteous waters of which the Jews are eagerly drinking, is an apt illustration of the authority of the Church, and of the Vicar of Christ, whom he typifies, dispensing to the faithful the saving streams of grace which issue from the Mystical Rock, which is Christ.

The great importance of this monument, which archæologists assign to the fourth century, is admitted on all sides.[5] De Rossi, in a controversy with Garrucci, regarding the character of the forms depicting the Persons of the Blessed Trinity, gives a most interesting and erudite interpretation of the sarcophagus. It might readily be assumed that in the fourth century the artist

[5] Garrucci, *Storia dell'Arte Cristiana*, Prato, 1879; de Rossi, *Bull. Arch. Christ.*, 1865; Grimouard de St. Laurent, *Annales de Didron.*, vol. XXIV, an. 1864; Martigny, *Dictionn.*, 8, 265.

would wish to introduce the liturgical form into the dogmatic expression of Christian symbolism. Whence, as de Rossi well puts it, "the chair on which is seated one of the Divine Persons signifies the idea of honor, or better, of precedence, which, in the language of art, belongs to none more than to the Father. To Him alone as to the chief source and foundation of the Blessed Trinity could Christian art attribute the rank of pre-eminence, without at the same time derogating from the majesty and equal dignity of the Son and the Holy Ghost. And in point of fact the early Christians were wont to regard the bishop seated on his *cathedra* as taking the place of the Father, whilst the deacons represented the Word, the Executor of the Paternal behests in the creation of the world. St. Ignatius of Antioch alludes to this comparison,[6] which, not to mention other places, is also found in the Apostolic Constitution, well known in the fourth century. Formerly this monument was kept in the Confession of the Ostian Basilica, whence, by order of Pius IX, it was brought to the Lateran.

Another monument which the student of antiquities cannot fail to notice is the statue of St. Hippolytus. De Rossi speaks of this monument as *famosissima*, and it has given rise to much learned controversy. Discovered in 1551 on the Via Tiburtina in the old Christian cemetery named after the holy Doctor, it was given to the Vatican library, and subsequently placed by Pius IX in the Lateran Museum. On the right of the chair we find an inscription of the paschal cycle composed by the Saint, during whose lifetime the question of the paschal chronology was agitating the Church. It embraces the 112 years between 222–334, in seven vertical columns, under different letters of the alphabet, each composed of sixteen horizontal lines giving the date on which Easter Sunday would fall in each of those years. The poet Prudentius has left a description of the martyrdom of St. Hippolytus, which took place at Ostia Tiberina. His feast is kept on August 3. From the list of his writings it appears that he is the author of a refutation of the Novatian heresies (*Philosophumena*), in which some critics trace the thread and the sum of the work written

[6] *Epistola ad Magnes.* c. VI.

on the same theme by St. Epiphanius. De Rossi is of the opposite opinion, and claims that the works are distinct creations and in no way related. Ruggeri distinguishes Hippolytus, Bishop of Porto di Roma, from him who was infected with the Novatian heresy (251); whereas de Rossi allows the identity of the two, but maintains that the saint's attack on the false teachings of Novatus belongs to a subsequent period of his life. At any rate, the last and definitive word is not yet said concerning the life of the holy Doctor, and the Lateran monument still offers interesting material for future discussion. In the domain of historical studies it leads to research amongst the documents of Damasus, Prudentius, and of Epiphanius; and, as a work of art, it is invaluable, because it belongs to the early part of the saint's public activity.

The monument, however, which, above all others, fastens the attention of the modern archæologist, is the fragment of a Greek inscription in respect to Abercius, Bishop of Geropolis, found there by the learned discoverer Ramsay, and presented by the Sultan Abdul-Hamid to our reigning Pope Leo XIII, on the occasion of his sacerdotal jubilee. The learned monogram on the inscription of Abercius by Goffredo Zaccarini of the Seminario Pio greatly aids us in tracing its history.

The sacred song, for such is the inscription, according to the codices, was made up of twenty-two stanzas, of which only eighteen verses in nine couplets remain. Tradition, supported in the main by Mataphrastes, tells of a certain bishop, Abercius by name, whose feast-day is kept in the Greek Church on October 22. The story, however, has suffered so much in its passage down the centuries, that Abercius had taken on long since a purely legendary character; and the inscription itself in its oft-repeated reproduction from the codices became so changed as to be set aside by the learned as spurious. The efforts of Halloir, Pitra, and de Rossi to establish its genuineness and to prove the historical personality of Abercius need no retelling. The learning of these savants might, nevertheless, have remained to the public pure theory and hypothesis had not the finding of the marble slab at Geropolis, in the district of Synnada, confirmed and illustrated the truth of their conclusions.

The discovery has certainly established beyond doubt the historical personality of Abercius; and at the same time it has corrected a serious topographical error, into which all previous writers and even the codices had fallen in assigning Geropolis as the saint's birthplace. The great value of the find, and the importance of the inscription as a strong testimony in behalf of Christian belief during the first centuries, warrants our recalling the arguments in favor of its Catholic character, against Ficker, Harnack, and Dieterich.[7]

The poem runs in the language of Abercius thus:

"I, a citizen of a great city, during my lifetime built for myself this monument in order to have (some day) a resting-place for my dead body. My name is Abercius; (I am) a disciple of a chaste Shepherd, who feeds his flocks by hillside and lea, whose eyes see everything. He it is who taught me the true way (knowledge) and end of life.

"He has called me to Rome to see a royal palace, and to see a golden-robed queen with sandals of gold. And I there saw a people who have a wonderful sign. I beheld also the fields of Syria and the city of Nisibis, and the hither side of the Euphrates. Everywhere I went I met companions, having with me Paul. Him I followed; but Faith was everywhere my guide, and in every place it gave me for food a fish, *Ιχθυν*, from the fountain, large and crystal, which, taken from a holy Virgin, he gives ever to his friends to eat. He has an exquisite wine, which, mixed with water, he gives with bread.

"I, Abercius, being present, in the seventy-second year of my life, commanded that these things be written down. He that understands, and is of the same faith, pray for Abercius.

"Let no one write aught else on my tomb. Whoso shall attempt it, let him pay 2,000 pieces of gold to the treasury of Rome, and to Geropolis, my beloved country, one-half that sum."

The above is a faithful rendering of the entire poem, reconstructed from our two fragments and a *stele* of Alexander,[8] and with the help of the codices. As it stands, and apart from the tradition of Abercius, the poem, it must be admitted, is suffi-

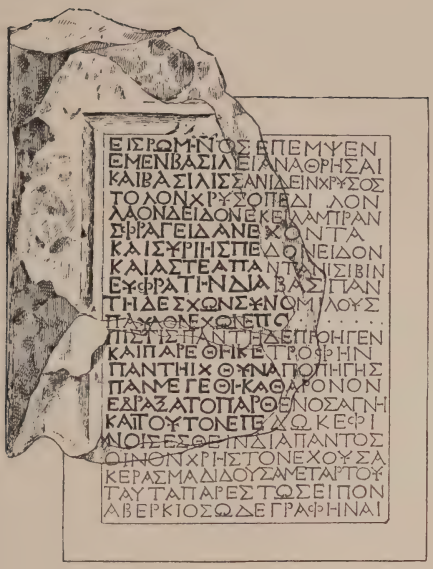
[7] Marruchi, *Nuovo Bollettino d'Archeologia Cristiana*, 1895; *Bulletin de Correspondence Hellenique*, 1882, tom. VI; *Bollettino d'Archeologia Cristiana*, 1885; Manoury, *Ann. de Philosophie Chret.*, 1883.

[8] The poem of Alexander, found also by Ramsay, is a literal translation of the verses of Abercius's poem.

ciently obscure. The reason is not far to seek, as the *disciplina arcani* was jealously guarded by the early Christians. To those who try to read the poem in a pagan sense, as Ficker, Harnack, and Dieterich do, the words are a meaningless jumble.

Let me briefly explain the inscription. In the first place, the author professes himself a citizen of a favored city, perchance the place of his birth, where the faithful were numerous. There are those who, in their love of the mystical, interpret this expression figuratively as an allusion to the future Jerusalem. The city is, beyond question, Geropolis, as Abercius himself assures us at the end of the composition, when he threatens any violater of his tomb with a fine to be paid to the treasury of Rome and to his native city. Abercius tells us why his sepulchre was prepared during his lifetime; for, besides providing thus a resting-place for his dead body, it might serve as a memorial for those of the same faith who might happen by, to offer a prayer for the repose of his soul. The Catholic doctrine of purgatory and the future life, a life of supreme happiness, to which the soul is admitted as soon as it is cleansed from every stain of sin, finds here beautiful and convincing testimony. He says also that Abercius is his name, and makes a profession of faith; he is the follower of the Immaculate Shepherd, whose eye guards the whole vast world, who leads his folds to the sweet pastures by hillside and vale, and points out to all the true paths of life. There is no mistaking the reference here to Jesus, the Good Shepherd,—an allusion often and tenderly reproduced in the Catacombs and on the tombs of the early Christians. Ficker, Harnack, and Dieterich try hard to explain away the reference to the all-seeing eyes of the Shepherd, which penetrate into every smallest and darkest corner of the globe, as an allusion to the sun, whose rays light up the whole earth. The holy bishop had in mind, no doubt, the teaching of the Gospels, when he speaks of the shepherd as the exponent of the ways and the true meaning of life—*verba vitae.*

The writer goes on to relate his journey to Rome, where he had beheld the regal palace and the golden-robed queen governing a people who possessed a wonderful sign. His visit


ΕΙΣΡΩΜΗΝΟΣΕΠΕΜΨΕΝ
ΕΜΕΝΒΑΣΙΛΕΙΑΝΑΘΗΣΑΙ
ΚΑΙΒΑΣΙΛΙΣΣΑΝΙΔΕΙΝΧΡΥΣΟΣ
ΤΟΛΟΝΧΡΥΣΟΠΕΔΙΛΟΝ
ΛΑΟΝΔΕΙΔΟΝΕΚΠΛΑΜΠΡΑΝ
ΣΦΡΑΓΕΙΔΑΝΕΧΟΝΤΑ
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ΚΑΙΑΣΤΕΑΠΑΝΤΑΝΙΣΙΒΙΝ
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ΤΑΥΤΑΠΑΡΕΣΤΩΣΕΙΠΟΝ
ΑΒΕΡΚΙΟΣΩΔΕΓΡΑΦΗΝΑΙ

to Rome gave rise to the story that Abercius had been called thither to help cure and rid of an evil spirit the daughter of Antoninus; but the legend is without any foundation in fact. It is certain that Abercius went to Rome, but the object of his visit is entirely unknown. Interpreters, especially those outside the Church, are much at variance in their explanation of the regal palace and the gold-decked queen and her people of the wonderful sign mentioned in the song. The royal palace is probably typical of the empire; the queen is the Church, and the people are the faithful marked with the seal of Baptism; they are a wonderful nation by reason of their common profession of the faith. The opinion of Dieterich, who interprets the word λάον (people) by *stone* cannot be sustained by any solid argument.

The poem proceeds to recount the author's apostolic travels through Syria and on to Nisibis, meeting Christians wherever he went. This is most valuable evidence of the spread of Christianity in those regions. And who is Paul, the companion of Abercius in his journeys? It may be that Paul was a close friend of Abercius, a lector perhaps, as it was customary in the early Church for the lectors to accompany the bishops wherever they went, in order that they might record the acts of the martyrs. There is nothing to make us hesitate in accepting this suggestion. Zaccarini, however, inclines to the belief that Paul's companionship should be taken figuratively, signifying that Abercius was in spiritual communion with the Apostle Paul. This view is strengthened by the expression *internally*, repeatedly met with in the codices, which may, originally, have been a mere gloss.

Undoubtedly the most valuable lines of the whole inscription are those verses in which Abercius declares that he has always had Faith for a guide, which gave him for food a fish—Ιχθυν—taken from a Virgin. The allusion here to the Holy Eucharist is very plain. By the figure of the fish the faithful were wont to understand this Sacrament; and to them the mystical sign was a pledge of eternal life. The symbolical cycle of the sacramental pictures in the cemetery of St. Callixtus gives the fish as a type of Christ. And Tertullian, as

if in explanation of these remarkable frescoes, writes: "Nos pisciculi secundum Ιχθυν nostrum Jesum Christum in aqua nascimur." It is not by mere chance that Abercius in his song styles the faithful the people of the heavenly *Fish.* Numerous monuments from the dead past bearing this hieratic symbol of the fish are treasured by archæologists. We may refer our readers to the learned monogram on the subject by Comm. de Rossi, *De Monumentis* Ιχθυν *exhibentibus.* The song concludes with the injunction not to violate the tomb of the author, under penalty of a fine.

A word in explanation of the reference to the pure Virgin who bore the fish from the crystal fount. Many interpreters are of the opinion that the Immaculate Virgin is the Church. Others,—and Zaccarini is of their number,—hold that the Virgin is Mary who received her Son, Jesus Christ, from the great crystal waters of divine grace. This opinion, they argue, is sustained by the fact that Abercius in a previous verse styles the Church "queen," and it is not likely that in so short a composition he would have given her a different symbolical title.

The importance of the poem—"universae Ecclesiae consensum in unam fidem testatur," as Prof. Marucchi well expresses it—was very soon recognized by the enemies of the Church, and they at once set about to destroy its Christian meaning. The first in the field was Prof. Gerard Ficker, who tried to show that Abercius was not a Catholic bishop, but only a priest of Cybele. He has brought forth numerous objections, in the main puerile, and evidence of the objector's bad faith. He affects to find in the song allusions to the Phrygian cult of which the chief deities were Cybele and Atys, a shepherd in love with Cybele. In his theory Atys is the shepherd of the poem. ΒΑΣΙΛ (*ειαν*) of the inscription is Jupiter, and ΒΑΣΙΛΙΣ (*σαν*) is no other than Cybele. The learned professor does not halt here. The goddess Cybele bears a strong likeness to the goddess Atargatis, who held the fish sacred for having rescued her from the waters, as mythology relates. This resemblance is enough for the professor to predicate the same of Cybele, and it is a logical

inference that Atys is symbolized by the fish. There is this difficulty, however, in the way of the professor's reading: he has nothing to say as to whether or when the bann against the eating of fish among the Phrygians was set aside, whilst Abercius in the poem expressly says that he everywhere was given fish to eat. The professor's theory is disingenuous.[9]

But Prof. Harnack hastens to the help of his rationalist confrère stripped of a sudden of the laurels of his imaginary triumph. Ficker's objections against the Catholic spirit of the poem are in great part rehearsed by the new champion, who opines that the poem is a grotesque admixture of various cults. Harnack's theory is not of a piece; and Abbè Duchesne, in his learned reply, points out contradictions at every stage. Now, a third professor, Dieterich, has stepped forward with an interpretation which was well received at the German Archæological Institute in Rome. Much historical, mythological, and archæological erudition is idly spent in an attempt to prove that Abercius was a priest of Heliogabalus. His theory is bolstered up by all manner of anachronisms, as the cult of Heliogabalus was in vogue for but very few years. Besides, he makes the purely gratuitous assertion that the poem is posterior to the song of Alexander. It is a strange sign of the times that men such as those whose names are here mentioned and whose services in their profession are otherwise to be recognized, should persist in unscientific and groundless theories in their eagerness to discredit Christianity.

Next in order follow the dogmatic inscriptions. The desire to possess and preserve in cabinets and museums inscriptions of the early times dates, and received a natural impulse especially in Rome, from the revival of the classics and antiquarian research in the fifteenth and sixteenth centuries. The first collectors of inscriptions, however, gave little heed to them, even rejecting them from their lapidary museums. It was not until the days of Benedict XIV, and in 1749, under the special care of Marquis Scipione Massa, that the establishment of the Christian museum was entertained, the glory of which was

[9] *Cf.* Marucchi, *Nuove osserbazioni sulla iscrizione di Abercio.*

reserved for the immortal Pius VII, most liberal patron of the arts and sciences of secular and religious antiquity.[10] But de Rossi in his history omits to mention, out of modesty, the leading part he himself played in the foundation of the Lateran Museum. It was his vast learning that classified the *Inscriptiones Sacrae*, the selected legends from the tombs, the *Epitaphia Selecta*,—these latter displayed along the walls and in topographical groups. Next in order are the legends from the portals and porches of the sacred temples, and those relating to their revenues and dowries. The *Elogia Martyrum Damasiana* follow in orderly series, as specimens of the Damasene historical inscriptions, which beautifully sum up the historical cycle of the monumental inscriptions of the times of peace.[11] Among others, the visitor will note the touching hymn in honor of the Virgin Agnes:

O VENERANDA MIHI SANCTVM DECVS ALMA PVDORIS
VT DAMASI PRECIBVS FAVEAS PRECOR INCLYTA MARTYR.

Dogmatical inscriptions graced the initiation of all solemn Christian undertakings which began with: *In nomine Dei*, *in nomine Dei.* In cemeterial epitaphs the common formula at the beginning is ☧ *In nomine Christi.* These monograms, taken together with the long array of proofs handed down to us through the centuries by numerous writers and the Fathers of the Church, and also the testimonies gathered in the Catacombs, give evidence of the loyalty of the early Christians to the teaching of the Church amid bitter persecutions. Another style of initial inscription, usually found on crosses, is A☧Ω set in a garland. De Rossi thinks it belongs to the fourth or the fifth century. The pagan formula M.D.S. (*Dis Manibus Sacrum*) is borrowed from the *Deo Magno* (*Christo*) *Sacrum* or *Deus Magnus Christus Salvator.*

Those who impugn the Divinity of our Lord would do

[10] G. B. de Rossi, *Il Museo Epigraphico Cristiano Pio-Lateranense*, Roma.
[11] Couret, *De Sancti Damasi Carminibus*, Parisiis, 1869.

well to attentively consider the sublime significance of this collection of lapidary documents, especially those that line the walls, 12, 5, 14, 15, 19, 18, etc. The first form contains an invocation of Jesus, Saviour, the Son of God; the second is an acknowledgment of faith in the Holy Ghost: *Vibas in Spiritu Sancto.* In another we find indication of the solemn offering of the child unto Christ:

NVTRICATVS DEO CHRISTO MARTYRIBVS.

Some of these inscriptions contain the liturgical prayers which were offered up for the souls of the dead in the ancient churches of the East and the West; the following is an example:

DOMINE QVI DEDISTI OMNIBVS ATCERSIONEM SVSCIPE ANIMAM BONIFATI PER SANCTVM NOMEN TVVM.

The belief of the first faithful in the resurrection of the body is attested by a vast array of inscriptions.

Of the three bronze bells previously mentioned, two belonged to the basilicas of St. Peter and St. Mary Major; the third, which dates from the eighth century, was discovered at Canino in 1884. Its rare value is enhanced by the example of its dedicatory inscription:

IN HONOREM DNI N(ostri) JESV CHRISTI ET SCI (sancti) MIHAELIS ARHANGELI OFFERT VIVENTIVS.

We pass over the numerous specimens of old mosaics, paintings *a tempera*, tryptichs in oil, and water-colors, etc., which occupy some seven apartments, artistically grouped in chronological order from the thirteenth century down. Murano, Gozzoli, Lippi, Filotesio, Vannucchi (Andrea del Sarto), Pippi, D'Arpino, Rembrandt, are all worthily represented, so as to harmonize with and illustrate the early Christian works beside them.

The foregoing sketch will convey some idea of the famous museum, which stands a splendid monument of the zeal of the present Pontiff in the interest of Christian archæology and the arts.

Rome, Italy. VIRGINIO PRINZIVALLI.

THE STUDY OF MORAL THEOLOGY BEFORE ST. RAYMUND OF PENNAFORT.

THE priest, in his capacity of confessor and spiritual director, possesses, at the present day, means of equipping himself for his responsible task which are infinitely superior to those of the past. The study of ethics and psychology serves as an excellent preparation during the seminary course for the understanding and application of the principles and precepts of moral theology. This science of morals, which is directly enlarged in its practical value, on one side by ascetical, on the other by pastoral theology,—distinct disciplines of our curriculum which usually accompany it,—has been perfected to a degree that lends a plausible sound to the objections made by moralists outside of the Catholic Church, namely, that it is a mere system of casuistry. Rightly used, moral theology is, indeed, very far from being a mere system of casuistry; it is the science which, in reality, lies at the root of all moral improvement and the art of reforms; or else sin must cease before we can dispense with this most important study in the formation of the priest who is to labor as a missionary for the salvation of souls.

The recognition of this truth has for generations back supplied us with a number of admirable text-books, setting down in systematic order everything that the priest can want to enable him to hear confessions with fruit. These handbooks of moral theology, though varying in minor details, contain substantially the same matter. That matter consists of the moral teaching of Jesus Christ and of His Church, definitely and orderly applied to detailed actual circumstances of life. The general form or type, also, of the text-books of moral theology has been much the same since the thirteenth century, when St. Raymund of Pennafort composed his *Summa de Poenitentia et de Matrimonio*, which is said to have been the first of its class, the fruitful parent of a most numerous and ever-increasing progeny. It may be of interest as a small contribution to the history of morals to inquire what took the place of these useful text-books of moral theology in the

earlier centuries of the Church. We find text-books so convenient for settling our doubts in matters of conscience now as to think them almost indispensable. How did confessors get on without them during the first twelve centuries of the Church's history? Or, to state the question in a somewhat broader fashion, whence did confessors, in those early ages, obtain the knowledge which is required for the due administration of the Sacrament of Penance?

Then, as now, from early boyhood, the priest had been accustomed to confess his own sins, and thus learn by experience the traditional method of administering the Sacrament. We have an interesting instruction on Confession, written by Alcuin about the year 800, for the boys who were being educated in the monastery at Tours. He begins by greeting them and their masters. He exhorts them to serve God by the practice of all Christian virtues, and especially by confession of their sins. The devil, he says, will be able to do no injury to those who make good confessions. Secret and hidden sins must be confessed, for they cannot be hidden from God. It is, indeed, a great benefit and mercy on the part of God that he requires us to confess our sins to a priest, in order that the devil may not accuse us of them before Christ our Judge. He exhorts them to overcome the shame which naturally accompanies confession. "If we are ashamed now to confess our sins and to be cleansed by penance, the wicked accuser will stand against us who formerly suggested the sin, unless we are beforehand with our judge by confession. For whatever we humbly confess, the devil will not be able to bring against us at the terrible judgment day." He concludes by addressing the masters who teach the boys: "You, holy fathers and masters of this family, teach your children to live holily and to make a full confession of their sins to Christ's priests, and not to fall into them again."[1] The same learned writer, in a little work on the Use of the Psalms, gives a form of confession which is practically the same as that now in use.[2] Not only had the clergy in those

[1] Migne, *PP. LL.*, 101, p. 650.
[2] Migne, *PP. LL.*, 101, p. 498.

early centuries been in the habit of practising confession from boyhood, but where the canons of the Church could be observed, the young clerics had been continually instructed in the knowledge which their future duties as priests would require them to possess. They were commonly educated in one of those monastic or cathedral schools which existed throughout Christendom, and the acquisition of the science of theology was the goal and perfection of their clerical course of studies. Theology was then taught through the Bible. How thoroughly this was done we learn from Cassiodorus, who directs that after the young divine had committed to memory the Psalms, he should make himself familiar with the rest of Holy Scripture. He knew many, he tells us,[3] who could explain the most difficult texts in the Bible, and to this end were able to quote from memory the different parallel passages. When the students knew the Bible thoroughly they were ready to go on to the study of the commentaries. For their guidance he gives a list of the chief writers on the different books of Holy Scripture, and we are forced to confess that the intelligent student, who had mastered even partially the above-mentioned list, must have had a very good practical knowledge of dogmatic and moral theology. St. Gregory the Great, it is true, had not yet written his Commentaries on Job, or his Pastoral Office, two favorite books of morals in the Middle Ages, but the student could find abundant moral teaching in the works of St. Augustine, St. Ambrose, St. Prosper, St. Basil, Clement of Alexandria, and others. The lectures given to his catechetical class by Clement of Alexandria were specially suited to the student of moral theology. St. Ambrose wrote his beautiful work, *De Officiis*, for the express benefit of his young clerics. Equally suitable were the *Moralia* and *Ascetica* of St. Basil, or the *Speculum* of St. Augustine, wherein he sums up, using the very words of the sacred writers themselves, the moral teaching of the Bible. One of the most venerable monuments of Christian antiquity, the "Teaching of the Twelve Apostles" (Διδαχὴ τῶν δώδεκα ἀποστόλων),

[3] *De Instit. divin. litt. Praef.*

probably composed before the end of the first century, may be regarded as the first attempt known to us to expound in systematic order the moral teaching of the Church.

These are only a few specimens of the sources, constantly increasing in number, whence the young cleric in the first ages of the Church's history might draw the requisite knowledge of moral theology. But the priest in the confessional, amid the complicated conditions of a growing Christian civilization, wanted something more definite and detailed than the broad teachings of morality. Conflicting rights and obligations were brought for judgment before his sacred tribunal, just as they were brought before the civil judge in a court of justice. It required something more than a knowledge of general principles of right and wrong to be able to adjust equitably particular difficulties of conscience. Thus it often happened that a priest meeting some difficult case would, without violation of the *sigillum*, refer it to his bishop in the abstract, before giving his own decision in a concrete case. The bishop would perhaps lay it before a council of his brethren or consult an Augustine or a Basil, whose learning and virtue were in the mouths of all. In some cases he would deem it advisable to consult the Holy See for an authoritative decision. In this way we find that various cases regarding those who in times of persecution had lapsed into idolatry, were discussed and settled in the general council of Nicæa and in several provincial councils of that age. The council of Gangra, held A. D. 325, condemns separation, under pretext of piety, on the part of women from their husbands, or neglect of the duties which they owe to their children. It also condemns children who under a similar pretext abandon their parents. Amphilochius, Bishop of Iconium, consulted his friend St. Basil on a great many difficulties, and received in reply that Father's famous canonical Epistles. Private persons would at times consult some famous Doctor about matters of conscience, as when Editia, a married lady, who had taken a vow of chastity, thus indirectly causing her husband to commit adultery, wrote to St. Augustine. He rebuked her sharply, and his decision being made public, has been incorporated for all time in the Decretum of

Gratian.[4] But, as was to be expected from their high position and authority in the Church, the Roman Pontiffs were more especially consulted from all parts of Christendom. Thus Himerius, Bishop of Tarragona, towards the end of the fourth century, consulted Pope Siricius as to whether Arians, who returned to the Church, should be rebaptized. A little later Pope Innocent I writes in answer to Decentius, Bishop of Gobbio, that, in the administration of the Sacraments, the practice of the Roman Church is always to be followed, and with reference to Penance he adds that it is for the priest to judge of the gravity of his penitent's sins, of his sorrow, and to admit him to reconciliation when proper satisfaction has been made; and even without satisfaction whenever he is in danger of death. The same Pope, in answer to Exuperius of Toulouse, mentions an interesting change of discipline; he says that in earlier times sinners in danger of death were admitted to Penance but not to Communion, afterwards they were admitted to Communion as well as to Penance.

Thus in course of time a vast number of decisions was given on difficult points of conduct either by the supreme authority of the Holy See, or by some provincial council, or by some Father of the Church. The next step was to make collections of these more or less authoritative decisions. These collections were made in two different forms. One class comprised the canons of the general and of many provincial councils, and began to appear in the Eastern Church during the fourth century, and a little later also in the Western Church. In Africa there was a custom of reading and confirming anew the canons of former councils when a new council was held, so that authentic collections began to be made at an early period, before the end of the fourth century. These collections continued to grow by the constant accession of new materials, each compiler endeavoring to make his collection as complete as possible, and sometimes admitting canons or decrees, either spurious or of doubtful authenticity. The later collectors especially did not confine themselves to the

[4] CC. 4, 5, C. 33, q. 5.

decrees of Popes and the canons of councils, but admitted the pronouncements of Fathers or extracts from the Roman civil code. Among the more famous are those collections which bear the names of Dionysius Exiguus, Isidorus Mercator, Burchard of Worms, Ivo of Chartres, and Gratian, who amassed and arranged in his *Decretum* some four thousand different texts bearing on law and morals.

The other class of collections had special reference to Penance. They were designed to help priests and bishops in prescribing the proper canonical punishment for the correction of sinners. They came to be known as *Libri Poenitentiales*, and began to appear in England and Ireland during the sixth century. One of the most famous penitentials is that which bears the name of Theodore, Archbishop of Canterbury. It consists of two books, each divided into fourteen chapters Each chapter of the first book is devoted to a particular class of sins, and according to various circumstances the appropriate canonical penance is assigned to each. Thus if a priest or deacon was guilty of excessive drinking he was required to do penance for forty days; if he was a brother or monk, he was to do thirty days' penance; if a layman, fifteen. In another chapter some interesting differences in discipline between the Eastern and Western Church are noticed. We are told that the Greek clergy and laity communicated every Sunday, and the penalty for omitting three Sundays in succession was to be separation from the privileges of the Christian fold by excommunication. Among the Romans those only communicated who wished. We are told in another chapter that there was no public reconciliation of penitents in England because there was no public penance. The second book contains brief rules on a great variety of subjects. Thus the finder of another's property is told that he should take the thing found, but restore it to its proper owner, if that owner could be discovered. The practice of both the East and the West, with regard to the observance of Sunday, was to permit sailing and riding, but not baking, nor bathing, nor driving, unless it were to get to church. One who was not baptized or confirmed could not be godfather to another.

Mass for the dead could only be said on the first, third, ninth, and thirtieth days after death, and then on the anniversary if it was desired.

Although the penitential code of Theodore was never approved by the Church,—and indeed it contains some errors,—yet it was of great authority, and exercised considerable influence in the West. Many other penitential books were composed, not infrequently by incompetent persons. The sixth council of Paris, held in the year 829, commanded the bishops to seek out the unreliable and faulty penitential books and to burn them, so that ill-instructed priests might not be led astray by them and in turn deceive the people. On account of the variety and want of authority of the penitential books in the hands of his priests, Ebo, Archbishop of Rheims, asked Halitgar, Bishop of Cambrai, who lived at the beginning of the ninth century, to compile a penitential book. The latter assented and composed a penitential in five parts, taking his material from the works of the Fathers, especially from SS. Augustine, Prosper, and Gregory, and from the councils of the Church. After a preface, he devotes the first part to the eight principal vices, describing them and their remedies in the very words of the Fathers above mentioned. The second part in the same way treats of the theological and moral virtues. The three remaining parts are on the order and kind of canonical penance to be imposed on different classes of penitents according to the gravity of their sins. A sixth part was added, taken from the Roman archives, which explained how penitents were to be received by the priest, judged and reconciled.

Every cleric was expected to have a copy of some approved penitential book, and to know it well. Among the questions to be put to the priest by the bishop at his canonical visitation, according to Regino of Prüm, was this: Had he a copy of the Roman *Penitentiale*, or of that of Theodore, or of Bede. Among the admonitions of Charlemagne to priests was this: They should be learned in the canons of the Church and know their *penitentialia* well.[5]

Sometimes the penitential book had an instruction added

[5] Labbe, *Concilia*, tom. IX, p. 255.

to it as to the manner of using it in the tribunal of penance. We have an interesting example in the *Penitentiale* of Theowulf, Archbishop of Orleans, who lived towards the end of the eighth century. In it the priest receives, among other instructions, the following:

"The method of penance depends on the judgment of the priest. So the priest should most diligently consider and understand what has been laid down by the Holy Fathers, and according to their authority assign penance to those who confess to him. For the authority of the canons and of the Holy Fathers is most secure. . . . When the priest receives the confessions of the faithful, he ought to tell them to make their confession on the eight principal vices, promise amendment and accept a penance as the medicine of their souls. . . . If he sees anyone ashamed to confess and disclose his sins, let him admonish him thus: Dear Brother, our Lord often exhorts us to take the medicine of true confession, not because God needs our confession, since He knows all that we do, say, and think; but we cannot otherwise be saved unless with repentance we confess what we have done through negligence. The devil grieves when anyone confesses his sins, and he wishes us to conceal what we have done; because the devil cannot accuse him in the day of judgment who accuses himself of his sins, provided he blots out what he has done by a sorrowful confession, and falls not again into the same sins. Whence the Apostle James says: 'Confess your sins to one another.' . . . In the week before the beginning of Lent a confession must be made of all sins that have been committed in word or deed. . . . Unless we cleanse ourselves here by penance and confession of the eight principal vices and those which spring from their roots, they cannot be washed out at the day of judgment, but they plunge men into hell. Why should a man be ashamed to confess sin which he has not been ashamed to commit? By confession is blotted out the stain contracted by sin. How can the doctor heal the wound which the sick man is ashamed to show him? The sinner is the sick man; the wise priest is the doctor.

"Now he who makes his confession should kneel with the priest in the presence of God, and then confess whatever he remembers to have done from youth. And if he cannot remember all his sins, or perhaps is ashamed to confess them, the priest should ask him what is put down in the penitential, whether he has fallen into this or that crime, but he should not mention every crime, because there are many in the penitential which it becomes not all to know. So that the priest should

not ask him about all, lest afterwards at the devil's suggestion he should commit some sin of which he was before ignorant. And when he has confessed all his sins, let him be made to say the creed, and forgive all who have injured him, and promise amendment to God, and not fall into those sins again. When he has done all this, the priest will consider the gravity of his faults and impose a suitable penance. Then let him say over the penitent the seven penitential psalms, with the prayers that are in the sacramentary, and absolve him in peace."[6]

Thus in the early ages of the Church's history the confessor had, in the collections of canons and in the penitential books which he was required to know, that special help which he gets now from the text-book of moral theology. Indeed the *Summa* of St. Raymund of Pennafort is little more than the orderly exposition of the topics contained in the Decretum of Gratian and in the penitential books. Some of his matter is taken from the Fathers, whom he quotes to show that he had drawn from the original sources, but the great bulk of his work is taken from Gratian. In reading those venerable authors one is especially impressed with their rigid adherence to what others had written before them, so that *nec nova nec nove* would almost seem to have been their motto. They would make no change in the doctrine handed down from the Fathers, and generally transcribed their very words. Nor are they ashamed with all simplicity to confess this. "I, Raymund," says our theologian of Pennafort in his preface, "the least of the brethren of the Order of Preachers, . . . have with diligent study compiled this little Summa from different authorities and the sayings of my elders, so that if ever the brethren of our order or others perchance should doubt about the judgment of souls in the tribunal of Penance, by its frequent use in giving counsel and judgment, they may be able to solve many questions, and various difficult and perplexing cases."

It is true that our handbooks of moral theology are very convenient, and reference to them is easy, but the matter which they contain had for the most part been collected by the Fathers of the Church during the first centuries of the Christian era,

[6] Labbe, *Concilia*, tom. IX, p. 198.

from Holy Scripture and approved tradition crystallized in the decisions of councils.

Thus from the beginning of the Church's activity as a regenerator of society means were never lacking to enable the priest to obtain that theoretical and practical knowledge which is required for the fruitful administration of the Sacrament of Penance. Bishops were forbidden to promote priests insufficiently educated regarding the things which appertained to their duties; and they were to examine in synod how their priests discharged those duties. The sixth council of Arles instructs the bishops that they must not promote priests who were deficient in knowledge or in a sense of responsibility, particularly regarding the administration of the Sacraments; and that they should give an account at synod how priests fulfilled their charge. This council was held in the year 813; and we have records of several other councils held in various cities of France during the same year, passing similar decrees with regard to the confessional. Thus the second council of Chalon-sur-Saône urged priests to make themselves thoroughly familiar with those canons which dealt in detail with eradicating vices and implanting virtues, so as to understand the doctrine of the Church on this subject and to preach it to the people. The same synod prescribed that in imposing penance on those who confessed, priests were to follow the ancient canons, Scripture, and ecclesiastical usage. The third council of Tours prescribed that bishops and priests were from time to time to confer with each other as to the character and duration of the penance to be imposed on those who confessed. Similarly the second council of Rheims passed a decree that bishops were to examine priests how they heard confessions. In this same synod we read that after other business had been despatched, the method of administering Penance was discussed, "so that priests might more surely understand how to hear confessions and impose penance according to the canons." Then "the doctrine of the eight principal vices was treated of, in order that they might know how they differed in their practice from each other, and might with God's help understand how to act in unity and preach about the matter to others." A few years later the sixth council of

Paris commanded bishops to instruct ignorant priests with diligence as to how they should interrogate with discretion those who confessed their sins to them, and impose penance according to the canons. The law ordained that synods should be held once, or in some of the provinces twice a year. From all this we may readily infer that the action of the Church tended to keep up among the clergy the knowledge of moral theology, after the manner of the modern conferences, and that, before the clergy enjoyed the possession of such excellent text-books for the direction of confessors, as are presently in common use, they were by no means destitute of the requisite means of becoming good confessors.

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CASUS MORALIS DE IMPOTENTIA.

MARIUS per nimios, dum juvenis fuit, in libidinibus excessus ita debilis evasit, ut Annae uxori sibi recens nuptae ad opus conjugale peragendum appropians ob nimiam caliditatem, ut fatetur, semen semper effundat, antequam copulam perficere possit. Nihilominus post annum vitae conjugalis Anna prolem ex Mario conceptam genuit. Jam autem nescio cujus suasionibus inducta, Anna amplius cum eo non vult commercium conjugale exercere, putans in tali conditione uxorem peccare obediendo viri invitationibus. Hinc Marius multo magis libidini contra naturam indulget et postquam in confessione de sua vitae ratione severe fuerat correptus, fere desperabundus ab omnibus religionis exercitiis et a frequentatione ecclesiae abstinet.

Quaer. Quid de hoc casu sub respectu moralitatis sentiendum?

Resp. Triplex quaestio de eo moveri potest: I. An in casu existat impedimentum impotentiae? II. An Anna possit Mario debitum praestare? III. Quomodo Marius in Sacramento Poenitentiae sit tractandus?

Quoad I. dico:[1] impedimentum impotentiae non existit *in casu*. Nam cum Anna ex Mario (non ex alio), idque neque artificialiter neque praeternaturaliter foecundaretur (prout hoc

[1] Cum Gasparri, *Tract. de Matr.*, Parisiis, 1892, n. 524, 530, 531.

constat), tenendum est, eam naturali coitu, licet forsan non perfecto aut satis percepto, factam esse unam carnem cum Mario ad prolem concipiendam seu Marium copulae ad generationem aptae fuisse potentem. Quare impotentiam in casu sustinere, absurdum esset.—Dico *in casu.* Nam in theoria quaestio, an impotentia existat, si vir tantum in vagina aut in ore vaginae seminare potest, disputata est inter DD. Aliqui recentiores, ut Ballerini ad Gury II. 855, D'Annibale III. n. 300 (9), Alphonsus Eschbach, *Disput. physiolog. theolog.* disp. I. cap. 4, a. 2, n. 2, negant; Lehmkuhl II. 744, dubitat. Alii cum Theologis et Canonistis antiquioribus affirmant, ut videre est ap. Rosset, *De Sacr. Matr.* Maurianae in Sabaudia, 1895, n. 1413 et seq. Idem tenet etiam Gasparri (l. c.), nisi, ut in casu nostro, contrarium probetur. Caeterum casus, qualis noster est, vix unquam apud S. Sedem propositus fuit, ut pro eo hujus Sedis praxis invocari posset.

Quoad II. dico: Anna, re ita se habente, ut ad I. exposui, non tenetur ab usu matrimonii cum Mario se substrahere, imo per se hoc ei nec licet. "Quodsi impotentia dubia est, certe conjuges possunt licite copulam tentare, licet saepe aut semper semen extra vas effundant, dummodo spes aliqua perficiendae copulae permaneat." Ita S. Alph. VI. n. 1103, de triennali experientia ex famoso illo cap. 5. *Laudabilem* de frigid. et malef. (IV. 15). Idem eo magis valet in nostro casu, in quo impotentia non existit, ut dictum est.

Quoad III. adverto: Marium in confessione severe a confessario fuisse correptum. Id factum fuisse ea praesertim de causa, quod, licet conjugatus, masturbationi indulserit et quod—ex opinione confessarii—impotens matrimonialiter cum Anna convixerit, conjici potest. Quod jam primum attinet, experientia docet, eos qui coelibes masturbationi nimis et habitualiter dediti fuerunt, nec matrimonio junctos habitui huic resistere. Vitium nempe naturam quasi induit, ita ut matrimonium, licet sit remedium concupiscentiae ex sua institutione, quandoque naturae vitiatae plane disconveniat. Unde, licet culpabiles sint, infelicissimi hujusmodi homines censendi sunt, et confessarius omnem rationem habet, eorum commiserendi et si ex una parte eis exponit, uti debet, periculum damnationis et gravitatem sui peccati,

ex altera parte totus in eo esse debet, ut eis animum reddat ad sese emendandum. Inter remedia autem, quae eis consulenda sunt, frequens, imo frequentissima confessio, confessio statim post lapsum peragenda certe primum locum occupat.[2] Confessarius poenitenti tali sancte polliceri debet, se eum semper benigne excepturum esse, quandocumque ad confessionem veniat, et se offensum ei monstret tum tantum, si ille haesitavit cum confessione. Ita agendo cum Mario, postquam eum edocuit matrimonium suum cum Anna minime esse irritum nec commercium cum uxore esse illicitum, Deo adjuvante, confessarius habebit optimum successum.

Quoad secundum, scilicet impotentiam, quae in Mario existere a confessario supponebatur, dicta in praecedenti sufficiunt. In usum tamen confessariorum, praesertim juniorum, quod hoc impedimentum attinet, juvat transscribere id quod ex Gousset ap. Konings: *Comp. Theol. Mor.* n. 1619 ad 6 habetur: "Summopere caveat confessarius, ne in re adeo gravis momenti, ac tot difficultatibus obnoxia temere procedat, aut quidquam propria auctoritate decernat; sed casum rite examinatum, cum omnibus suis circumstantiis, ad Ordinarium deferat, cujus tunc erit statuere ac determinare, quid in simili negotio fieri oporteat. Imo, ut nobis videtur, confessarius prudens ac discretus de impotentia conjuges *non interrogabit*, neque etiam eos, quos credit impotentes, *praemonebit;* neque ipsis ea de re consulentibus *ultimo* respondebit, nisi ipse prius consulerit Episcopum." J. P.

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PEDAGOGY IN OUR TEACHING RELIGIOUS ORDERS.

Motives and Principles of Progress.

I.

GOD is life. Life, as science demonstrates, is progressive motion. It follows, therefore, that life in union with God is true progress. But this progressive motion is not sufficient for education. It only sanctifies the individual. It

[2] S. Alph. VI. n. 464, et *Prax. conf.* n. 77.

is the gradual and spontaneous rising of the soul, which, casting off, one after another, the impediments of earth, thus growing lighter, and being spiritualized under the influence of the divine attraction, is lifted towards its centre, God. It is the progress of the contemplative.

The religious of our teaching orders profess more. They are not contemplative merely, receiving and feeding upon the full light of divine grace, like the fixed star; but they are like the planets, which, whilst shedding the light received, determine at the same time the motion and light-some progress of others around them. They not only move along the strait, well-determined and narrow path that leads to salvation, but they make it clear and accessible to others, thus following the Divine Sun, Christ, who said, not simply "I am the truth and the life," but likewise "I am the way."

Now the idea of progress implies that of perfectibility, of betterment, of change in ourselves as well as in those whose motion and life we influence and determine by education. Heat, which is identical with motion, affects the metal in the crucible, reducing it to liquid, and thus rendering it capable of adaptation to the forms which surround it. This change does not lessen the quality or value of the metal, but it enhances it. Thus, whilst the religious aiming at personal sanctification may remain isolated, unaffected by the changes around them, the members of the active, and, most of all, the teaching orders, aiming at becoming instruments of knowledge, vessels dealing out wisdom unto others, cannot remain impervious to the influences around them, and, allowing themselves within proper bounds to be thus formed, enhance their value.

The founders of our religious teaching institutes understood this, yet they could not always foresee the character of the influences which would affect society in the future, and they could not therefore have legislated for meeting them in detail. They knew that others would continue their work with the same intelligent zeal which had inspired their own activity; and so they did what every enterprising artisan founding an industrial establishment which is to serve

posterity does; they marked out the nature of the work, the material to be fashioned into forms that answered the habits of their generation, the principles which were to guide the conduct of their workmen. But they did not wish the interests of their work to suffer from an absolute adherence to the forms and fashions that were in use in their own day, and time, and place, nor prevent such changes as would seem necessary to serve the needs of a people whose habits of thought and feeling and whose methods of living might differ from their own, provided these changes were not out of harmony with the spirit of their foundation. Hence, the plans which they devised for the instruction of their own generation in its time and place, though not to be lightly set aside, are yet no essential part of that religious life which the members of the teaching orders have assumed, under the divine guidance, as their means of special sanctification.

In recognizing this fact we merely recognize the action of God in His own creation. Take the vine-fruit which the Heavenly Gardener has planted and ripened on the golden hillsides of sunny Burgundy. The amber creaming liquid distilled from its grape has a rare fragrance and a wondrously health-giving strength. French emigrants, eager to increase the yield of this gift of nature, have taken perfect specimens of the vine to California, where the mountains slope and the white soil shines like the chalky elevations of their own Mont Rachet; and they dealt with their transplanted sprigs as they would deal with the little children raised on their own native soil,—sheltering, nourishing, pruning with care; yet the first result was a wine as dry and bitter as vinegar. Then they varied the treatment, added grape-sugar during the fermentation, or by the application of heat interrupted the process which turns the natural sugar of the grape into alcohol, and there came forth a mellow wine promising to rival that of the mother soil. These viticulturists did not change the plant, but they adapted their treatment of it to the new climate and the new conditions of the soil, thus reaching the same results as their trade taught them to look for at home.

We realize then that such changes in the art of educating are a necessity where the conditions of growth, whether social, intellectual, moral, or physical, vary; for in these cases there is no deviation from the original purpose, which was not so much to maintain an unalterable routine as rather to produce a definite result,—"by their fruits you shall know them."

But whilst a religious educator has no right to appeal to the past as an excuse for losing hold of the opportunities offered in the future, the cry for advance may beguile him to adopt a course which is more disastrous than a total falling back. In showing the necessity of progressive changes in the educational field, I have used the figure of the vine which is transplanted for the health-giving and exhilarating qualities of its fruit. Yet that same fruit of the vine has wrecked more healthy lives and destroyed more happiness than pestilence or war; for man, in his endeavor to increase vivifying effects of this beneficent liquid, has induced the convalescent, eager for the joy and strength of life, to drink to excess. The amber liquid with its tiny pearls rising in the glass tasted so innocently sweet that he did not perceive how the subtle fumes ascended to his brain and stole away his judgment. It behooves us, therefore, to be measured in accepting every novelty of study or method in pedagogics, or to make it our own at the risk of lessening, by the increase of apparent knowledge, the development of that sound judgment which lies at the root of true wisdom, and of the science of the saints upon which social as well as personal happiness is unalterably founded.

II.

Altogether the religious teacher, true to the established spirit and constitution of the approved institute to which he or she belongs, possesses every means of securing true progress and success in utilizing the sciences and scholastic methods of secular life for the attainment of the end for which God established society. To attain this object the educators have to turn their attention to constant improvements in three directions:

1. As regards the general organization of a course of in-

struction, outlining the main programme of studies, fixing with precision the object, scope, and character of each class, and the time justly to be allotted to each branch. And here it is to be noted that a judicious disposition of such branches as may be for the time demanded by popular appreciation, but which are really of little practical use in the after life of the child, will show the true wisdom of the educator. Whatever we teach, we cannot afford to dispense with *thoroughness* in education. Now the secular educational establishment lays, as a rule, less stress upon solidity than upon brilliancy. The eminent Dominican, P. Weiss, characterizes the modern tendency in education in the following terms: Take a large cauldron, such as brewers use,—throw into it zoology, astronomy, and geography; botany, physics, and mineralogy; ethnography, geometry, high calculus, and chemistry; diplomacy, history, and mythology. For each of these specialties one text-book will do,—something in the style of "easy methods." Then make the entire mixture boil vigorously (until it makes sufficient noise). When all the elements are reduced to a uniform paste of about the consistency of the primitive protoplasm, you must add by way of sweetening some generalities about humanity and advance, then some pet forms of politeness, and just a trifle of religion—it is fashionable, provided it be sufficiently diluted by liberal views, so that people who are of importance in this world may be saved for the next. All you have to do with this mixture is to dish it out; the instant the child puts it to its lips it will become a veritable Solomon.

Now this is the prevailing condition of things in the educational world of to-day. Our curriculum is crowded with special studies, which for the most part aim at pretence of knowledge rather than the information which strengthens solid convictions and thus becomes of value in life. Under such circumstances the heads of our educational establishments find themselves in a dilemma. We do not aim at brilliancy but at solidity in the education we would impart; yet if we omit from our curriculum the studies which are popularly taught in the accredited schools of the land, we shall be set down as lacking in progress, and in failing therefore to educate children for the sphere in which they are actually to move.

If, on the other hand, we accept all the novelties in pedagogy which are forced upon our attention, we shall fail in disciplining the mind, because of the bewildering multiplicity of topics to which the child has to give its attention. What, then, are we to do about it?

We introduce the new sciences; we must have them on our programme; but we give them the subordinate attention which they deserve when weighed in the balance of practical utility. This fact need not imply that our teaching is to be superficial; and we may truthfully answer in the affirmative the query of parents who wish to know whether we give due attention in our course to the "latest 'ologies." Happily we have no government inspectors who measure our efficiency by their pagan standards.

III.

The second field in which progress must be noted is that of educational methods. The test of a method is the utility it demonstrates for arriving at adequate results. Our method must be useful, that is, it must be capable of imparting to the child that knowledge which, under present conditions, is necessary for attaining its last end in its sojourn through life; it must impart, therefore, an aptitude for certain social qualifications and an acquaintance with topics which will enable the child to take its place in the order established by God for mutual help and converse; in order that this twofold object may be accomplished, our method must be attractive. Thus what is necessary for the last end, and for social life, which is the way to that end, may be readily taken and absorbed by the faculties of the child without repelling, wearying, or surfeiting its mind. Now those of us who have lived through several educational processes and observed the changes, will realize that methods which were attractive enough twenty years ago, and imparted good knowledge, have somehow lost their interest for the child of to-day. A wooden horse could amuse a lad of seven for days and weeks, and a pasteboard doll, if it fell, would draw affectionate sighs and tears from the little maid of six. To-day the boy wants a real steam engine, and the girl needs a tea-

party and cups of real china to make her feel that she is not being imposed upon. Such is the temper of our children, and we have to reckon with that in our methods. The great variety of studies demanded in the modern curriculum is of some help to the teacher in this respect. Variety delights the child, and there is not much danger in admitting a moderate list of popular branches of study into our curriculum. But it would be a vital error to treat them in a manner which would eat into the time devoted to the essential branches of the old system. Take, for example, the subject of mental philosophy or of metaphysics, or of political economy, and similar disciplines which are being taught at many of our institutions. In other directions we have physiology, philosophy of history, ethnology, archæology. For some of these we have Catholic text-books; for others we are referred to the least objectionable works written by Protestants or infidels. All these branches, whilst they are popular, are new to teachers of a few years ago, who feel that the men and women up to their time were quite as respectable and cultured and perhaps better than the new man and woman. The books that treat of these sciences cover from 200 to 400 pages. To master them the pupil and teacher spend numerous hours a week. It will be admitted that to get through one of the text-books with any hope of giving a systematic survey of any science, which has no art corresponding to it in the practical life of a woman, is a lengthy task consuming much time. Instead of this the Catholic teacher might devise a better plan, saving the pupil much labor and reserving time and energy for studies more essential in forming character. This method consists in summarizing the leading principles of any given text-book; of selecting those chapters which strike the teacher as of practical worth. These may be presented or dictated to the pupils in brief compositions. The index or contents page of a modern text-book nearly always enables us to follow the connection of thought in the development of a given science. This involves, of course, more than ordinary labor, at intervals, for the teacher, since she practically makes her own text-books for her classes. I assume, of course, that she herself has mas-

tered the study through some reputable text-book. This process of condensing is not so difficult, provided the teacher have the gift of connecting and subordinating the parts according to their practical importance, and of referring the pupil, if necessary, to more exhaustive works for later study. We must not forget that the real object of education, quite apart from any religious consideration, can never be to give pupils an actual or complete *knowledge* of the things which they need to use in their respective spheres of life; it can only give them an indication of the nature of such knowledge, of the sources whence it may be derived, and of the uses which can be made of it. All else is cramming the mind, is readily forgotten, and really of no value. Hence we have done enough in ethics, for example, if we explain (requiring the pupils to write and answer questions) what is the meaning and province, what are the leading propositions, what are the principles by which we meet objections to the Catholic view of ethics. In other words, we teach results rather than processes. All this may be done within the compass of a good article in an encyclopædia, and enlarged as our time-table and opportunities allow. There are other methods, brief and interesting alike, especially for advanced classes. They rest on the principle of eliciting inquiry and interest by the suggestion of originality. But with all this, schedules and educational magazines and the experience of ingenious teachers have already made us familiar.

Our method must attract and interest the child; and this is done far more effectively by winning the affections of its heart than by any device of an inventive imagination. The reason is this: whatever appeal you make to the capacity of the child in order to interest it there is no means which will attract all the pupils in an equal degree. Their apprehension, intelligence, taste, and nervous sustaining power differ greatly at all times and under any circumstances. Hence, whilst we may hold the attention of some, we lose that of others, who do not simply remain passive as though they had dropped out of the line, but they promptly become disturbing elements which claim the corrective attention of the teacher. Further-

more, they arouse a sense of comparison in the more capable pupils who feel themselves superior. Now whilst competition is a kind of necessity by which we elicit activity, which does not injure the simple-minded child, it generates and nourishes a pride which, bad as it is in a man, is infinitely more repulsive in woman, on whom it takes a much greater hold in various forms of envy or jealousy.

The better and far safer way is to gain the individual affection of the child. For where there is a real affection (and a religious teacher can, as a rule, gain this with surety, on conditions of which I shall speak later on), there is always attention, always willingness to obey, eagerness to understand, and anxiety to please. No doubt, we often find it difficult to accomplish this, either because there is in the child a lack of feeling, or a quality of selfishness which renders its heart unresponsive to suggestions of kindness or interest, or else because we ourselves feel a natural repugnance or (what is worse) an indifference towards children of such disposition. If the defect is in the child, be sure it can be conquered; if it be in ourselves, if it be indifference, then it looks very much as if we were failures in religion. Living as we do, it is absolutely true that, before we can be true teachers, we must be true religious. Now every religious will realize that there is no child that has not one very lovable quality about it, though it may have no attraction for us. That one quality is the touch of its soul by the Precious Blood. Whatever we may feel or think, whatever experience we may have gone through to make the heart sick with ingratitude of those whom we have striven to benefit or gain over, two facts remain—the value of the soul of that child, and the pledge we have given to prepare it for its heavenly setting by the process of education, which is the wearisome process of cleansing, and filing, and polishing. There is in our work this consolation, that the harder the substance (that is to say, the intractable soul of the child), the greater is the price we obtain for it when we have polished it to its capable brilliancy. That brilliancy is, as a rule, the result of friction, which draws to

the surface the native heat, and causes a consuming of the rugged fibres. We must keep at it, moving ever along the grain.

When the educator has drawn out this warmth from the child's heart, it works spontaneously in the direction of his efforts. It will follow him; it will watch him, instead of having to be watched; its heart having warmed toward you, it will rise above the common level, as does all heat; it will become what the educator is and wishes it to be. For it is an unalterable law of life, based on psychological and eternal truth, that a man becomes like to the things he loves. This is true *a fortiori* of the child. If, having taught it to love you, you show it that you love virtue, that you love knowledge, it will exert all its innate powers to possess these qualities also, because we covet what we love, and, most of all, that which is distant from our reach. It is part of our very being to long for the filling of the void in our fallen nature, and this fact is the very proof of our immortality. So true is this, that the child becomes transformed even as to its physical expression, and takes on the likeness of the teacher. Have you never observed a singular family-likeness in religious of the same order, who, having lived under the discipline and teaching of a common guide, and in the spirit of a common founder, somehow seem to reflect in their very physiognomy the peculiar character of their institute? Such is our nature; and this is the meaning of the Thomistic teaching (*de fide*) that the soul of man is the *forma substantialis* of the body; in other words, that the soul gives form to the whole human being. Let us, then, lay hold of the soul of the child, and we shall get the leading string which controls all its talents, all its capacities, its temper and disposition, nay, its physical perfection and eternal well-being.

We have considered the directions in which progress is desirable for our teachers, pledged first and foremost to the service of Christ, to whom also we are bound to lead others. These directions regard the curriculum of studies to be pursued and the methods to be adopted, among which is always the first

and most effectual—and in the long run the easiest—that which aims at gaining the affection of the child, making it docile and receptive for every kind of knowledge, natural and supernatural, which the teacher is capable of imparting. And this leads to a third and culminating point in the progressive movement of pedagogy, namely, the formation of the perfect teacher. For after all, everything depends on the artist who is to fashion the soul of the child into a perfect likeness of its Creator, whose direct representative is the teacher. *Sicut rex ita grex.* Of this I hope to speak in a subsequent article.

IV.

Conclusions.

If you ask me for a summary of principles drawn from what has been said thus far, I should answer:

1. In the matter of admitting new branches into the curriculum of studies, our teachers act wisely in accepting such as are commonly approved; but always with the distinction that what is *accidental* from our point of view is to be subordinated to what we, who educate the heart before the mind, hold as essential; that the studies which give solidity are to supersede those that give brilliancy.

2. The most efficient method is the method which most interests the child in any study that imparts convictions. Opinions are not convictions, even if they are truths.

3. Though science is necessary for the teacher, it does not make the educator. The secret of educating well lies in a knowledge of the human heart, in patience, and in the power of example.

4. All education which does not teach the child to perfect itself by a habit of self-control and personal discipline is a failure.

5. Cleverness, taste for study, habit of industry, may be inherited by a child. The one thing that is not transmitted by inheritance is Christianity; it requires an educator.

6. The child becomes like to the teacher whom it most loves.

H. J. H.

THE TRUE AND THE FALSE MYSTICISM.

I.

THE Eternal Unchanging Life of the soul, both here and hereafter, consists in an action which may be described almost indifferently as "contemplative love" or as "loving contemplation." It lies in apprehending and gazing fixedly on God as the Source and Sum of all goodness and excellence. It therefore includes and surpasses the exercise of every special and particular virtue; for of these, each is a strong love and admiration for some partial phase of the Divine Goodness; for God as manifested in Justice, or in Mercy, or in Purity, or in Meekness. But Eternal Life, or Divine Charity, is the indiscriminate love of universal goodness as realized in God; it is a delight in the contemplation of God, whether as imaged in an idea which our mind has formed of Him, or as seen in His very Substance, face to face. And as a particular virtue, say Chastity, is not merely a delighting in the bare conception and thought of purity, but a delight in its realization wherever found, a sincere desire for its realization where it is wanting; so it is not in the mere abstract idea of God that Divine Charity rejoices, but in the belief or the experience of His concrete existence. It wants God to *be*. All these virtues, or partial loves, loves of things divine by participation, of mere reflections and glimpses of divinity, are valuable solely as leading up to the full love of the Absolute Goodness in itself, a love which is its own *raison d'être*, since there is nothing higher which it can minister to or grow into.

"Contemplation," in the more ancient sense of the word, does not, as with St. Ignatius Loyola and later writers, mean gazing upon some concrete incident or example in order to draw some practical fruit therefrom, this fruit being the end, and contemplation only the means; but it stands for an action which is an end in itself, the highest kind of action whereof the soul is capable, and to the production of which all our other spiritual efforts and prayers are directed. And if we understand what Love is, we shall see that the fruit of

this. "Contemplation to obtain Love" is itself Contemplation in the stricter mystical sense of the term: that here we are led by "practical contemplation" up to an act of "theoria" or "speculative contemplation." For Love itself is a contemplative act—*complacentia boni*—a gazing with delight upon the Fair and True: an embrace of the mind with that which is its food and eternal life.

It is neither necessary nor possible nor desirable that we should in this life be continually exercising conscious acts of the love of God,—whether successive ejaculatory acts or those sustained ecstatic acts proper to mystic contemplation. It suffices that all the internal free movements of our soul be governed and checked by an habitual, deep-down, unconscious love of God which from time to time is awakened into consciousness by the inspiration of some stimulating thought, or by the immediate working of God upon the heart, which He holds in His hands. Still in the measure that the secret root is more widespread and vigorous, will it send up more frequent shoots as evidences of its vitality; while in return it derives an increase of energy from every expanding frond that breathes in the purifying air. The stronger love will break upward with consciousness more readily, with slighter provocation, through greater resistances and difficulties; and in return, every conscious act of love will, according to its intensity, its endurance, and its intelligence, strengthen the grip of love upon the soul.

If then the love of God is the end of man; if man is here on earth but to be schooled in that art which he is to exercise hereafter in one eternal unbroken act, all that disposes and leads the soul to multiplied, sustained, and intelligent acts of love and foretastes of heaven is of supreme importance, not only for the professed contemplative, but for every Christian who has a soul to save. For though the contemplative is one who by natural aptitude and divine vocation is set apart to sit at the feet of Christ and gaze up into His Face in adoring silence, while Martha serves Him, solicitous about many things, yet the specialization is not so rigorous as that Mary's prayer shall not be at times broken for needful toil, and Martha's

labors be interspersed with moments of rest and spiritual refreshment. And though the Church in heaven has entered into that better part which shall not be taken from her, yet the Church on earth, amid warfare and toil, has but odd moments of meditative repose; and of her multitudinous and varied members only a few can be set apart specially in the interest of the rest, to keep the lamp of contemplative love ever burning in the sanctuary.

Thought and labor, idea and energy—by these two, human life is governed. In point of quantity and of time occupied, thought and reflection represent a small fraction of the lives of most men, the rest being devoted to the active prosecution of the programme they have set before themselves. Similarly in that specialization needful in any community or association of men, those who embrace the life of thought, study, and contemplation bear, and ought to bear, a correspondingly small proportion to those engaged in a life of external activity. But as these two lives are properly but factors of the whole life of man, as they depend upon one another and run into one another, they cannot be absolutely separated without mutual hurt. Thought is fed, stimulated and checked by action; and action is guided, inspired, and spiritualized by thought. Specialization therefore cannot be absolute, but must be limited by the recognition of this fact.

The active and the contemplative life are both lives of unbroken love; but the former is made up mainly of actions governed by and springing from love, though not in themselves conscious acts of love; whereas the latter makes these conscious acts of love its direct and principal aim. If the contemplative works or studies or rests, it is with a view to the bettering of his prayer; if the man of action prays and contemplates, it is with a view to the bettering and supernaturalizing of his work. Much harm has come from not recognizing that activity and contemplation must mingle in every Christian life; and that it is only as denoting which element is dominant and to the fore that the terms "active" and "contemplative" are used. A life of mere activity in good works soon defeats its original purpose; the spirit is choked

and starved; God fades from consciousness, and self slowly creeps in, unless from time to time the soul rises to the surface to breathe the upper air which purifies and reinvigorates its exhausted system. On the other hand, he who would deny himself every other form of activity, internal or external, save the contemplation of God, would thereby weaken and impoverish those very faculties in the exercise of which prayer consists. For the more material his mind has to work upon, and the more power and skill he brings to the task of piecing together an ever fuller image of God from the fragments of Divinity scattered among creatures, the easier and more fruitful will his prayer become. He must be as the bee, alternating between its cell and the flower-world outside; now industriously amassing new matter, now building up what it has amassed; often abroad, yet only that its home hours may be more fruitful.

Inasmuch then as the contemplative does more continuously, intensely, and perfectly only what all servants of God do from time to time in brief liftings-up of the heart and mind to God, it will be for the profit of all to consider a little more closely the nature of contemplation in the stricter or mystical sense; to point out some of its conditions, and to remove a few popular misapprehensions on the subject.

The term "mysticism" has undoubtedly come into bad odor with thinkers of a certain class, owing to its association with the delusions of visionaries and the extravagances not only of gnostics and Neo-Platonists but of many Christian mystics who, misled by a resemblance in terminology and statement, as well as in practice and discipline, between the false and the true, have failed to observe a difference in principle and substance of infinite moment, and have striven to mingle into one system elements as uncongenial as oil and water. Against extravagances such as these, common sense has justly risen up in arms, while "philistinism" has found in them a pretext for making a clean sweep of everything that would seem to raise religion above the apprehension and criticism of the ordinary man of business. For many, mysticism means simply an abandonment of all attempt to reconcile

the "religious sentiment" with intelligent thought, a deliberate yielding one's self a prey to any unchecked and unverifiable fancy or speculation which seems to interpret the vague yearnings of the soul after God. Or it suggests a morbid quietism effected by a complete deadening of the affections and stupefaction of the mind. Or at best it stands for the exalted state of a few souls who have attained to a habit of preternatural union with God, and as such, is in their opinion, a matter of no practical interest to the ordinary Christian.

Perhaps one of the strangest misapprehensions is that which identifies "mysticism" with that "subjectivism" in religion which is distinctive of the Protestant spirit. It is commonly assumed by Protestants that the mediatorial principle of Catholicism is asserted not only in the definition of dogmatic truths by public authority to which private judgment must submit; not only in the determining of those matters of conduct which fall under the positive discipline of the Church; not only in the communication of certain special and superabundant graces through sacramental channels; not only in making communion with the Church to be a condition of union with God; not only in encouraging the soul to approach God as one of a body through the intercession of Christ and the saints, but also to such an extent as to forbid the soul either to speak to God directly in prayer or to receive from God, and through conscience, any light or direction which it may obey without sanction of the Church. Hence, in every mystic of the Middle Age they at once hail a harbinger of Luther. So superficial a travesty were scarce worth mention, were it not that Protestants have so persistently claimed mysticism as their own, that they have bred a distrust of it in less well-informed Catholics. Surely a moderate acquaintance with Catholic piety ought to suffice to show that the whole end and aim to which the Church, her dogma, her ordinances, are all directed is divine love and mystic converse between God and the soul.

Social life rightly organized is not hurtful but helpful to the fuller development of individual life. We are at first educated somewhat passively in those arts and sciences which

are the common possession of the society into which we are born, that, profiting by this gathered and tested lore, we may begin for ourselves where others have left off, and thus render interest for the capital put at our service. Had we to begin *ab ovo* for ourselves, our acquisitions would be gloriously our own, but how slight, how unreliable! Similarly the Church forms our mind and our conscience in regard to those truths which have been committed to her by revelation, or which have been drawn from revelation by the divinely-guided reflection of her saints and doctors; but while it would be presumption to expect private and internal guidance from God in matters where He has so liberally provided for our instruction in a public manner, yet it is obvious that the application of all this truth to our own individual needs, the form into which it must be moulded before it can become vital for each particular soul, the fitting of general principles of conduct to particular cases whereof no two are ever quite alike, and whose internal complexity can never be fully submitted to any external mind,—all this has to be settled between the soul and God alone. All that the Church's direction does is to stimulate and facilitate this internal converse, and to safeguard it from the illusions and extravagances to which mysticism invariably leads when it discards the counsel of the Church and despises the gathered wisdom and experience of the people of God. It is not in going straight to God and in learning straight from God that Protestantism offends, but in doing so where God has already abundantly provided for those needs of ours which are common to the whole Christian body, and in respect to which He treats immediately with that body as a whole, dealing individually only with individual needs.

But though the term "mysticism" has come to be reserved to a degree of divine love which is usually accompanied with ecstasy and other supernormal phenomena, yet the substance of "mysticism" is that love of God without which no soul can put forth the blossom of its highest perfection and salvation. All love is mystical in that it refuses the exact analysis of reason which, without contradicting, it ineffably transcends; still more must the union between the Creator and the created

soul be of a nature dimly apprehensible; something to be felt rather than said; something infinitely unlike a contract of "give and take," or "do and take," which may be set down in terms sufficiently exact.

This ineffable union is not the privilege of a few elect souls, but an obligation binding upon all. Every other form of prayer and spiritual exercise is directed to this as its end, to these brief contemplative elevations which are commonly called "acts" of divine love. The "mystic" is one with whom such acts are more frequent, sustained, and intense, who makes the eliciting of such "acts" the main business of life.

Whatever, therefore, conduces to the contemplative habit of soul is of practical use, not only to the professed contemplative, but to every Christian who has a soul to save; and undoubtedly some of the obscurities that commonly surround the subject of mysticism make their influence felt as effectually in the spiritual life of the faithful at large as in the cloister.

In the course of the Church's life the pendulum swings now to one side, now to another, of the golden mean in respect to mysticism, yet at each vibration less wide of the mark. At present we are certainly suffering from a reaction in the direction of rationalism which tends to dry up the springs of tenderer devotion, and through a laudable insistence on the need of solid practical piety to distrust any movement of the soul which cannot be dissected and defended satisfactorily. In protest against Protestantism, with its principle of the self-sufficingness of each soul, and its independence of all mediation in relation to God, the Church's whole emphasis has in these centuries been laid, not on the use but on the abuse of mysticism, and the faithful following suit have become timid in respect to any mode of prayer that cannot be formulated and submitted to authority for inspection and approval. Even though mental prayer is much insisted on and preferred, and the "acts" of the will and affections are assigned as its chief fruit, yet we find that these same "acts" of the will are themselves subordinated to what are called "practical" resolutions, as it were, with a latent insinuation that a mere "act" of contemplative love could not be a worthy end in itself

apart from all bearing on external life; still less could it be the sovereign end of all prayer and all life.

Yet those who understand our times are not perhaps wrong when they say that if the Church is ever to get hold of the men of good will outside her pale, it will be through the satisfaction she offers to the ineradicable mystical appetite of the human soul, which rationalism starves but cannot kill. Urgent as it is that she should show her "practicalism," her public utility, her sympathy with the best and truest civilization, her sense of the continuity between the natural and supernatural; yet it is no less urgent that she should show herself to be the heavenly Rachel, the Mother of Contemplative Love, acknowledging the value of Martha's ministrations, yet holding Mary's to be the better part. For even now the stifled soul of our "practical" generation is beginning to cry out: "Who shall deliver me from the body of this death?"—and to realize that man cannot live by bread alone, but by every word that proceedeth from the mouth of God.

Eternal Life is a life of knowledge; it consists in knowing. "This is life eternal, that they should know Thee, the only true God." It is called "eternal," whether because it is the life or vital exercise of man's eternal part, that highest element of his being whereby he is rooted in the timeless world, stretching into this world of appearances and changes only in virtue of his bodily organism, as it might be an overhanging willow laving its locks in the passing stream; or else, because it is the life of the Eternal One, to a participation whereof the rational creature is destined by grace, and, in some more analogous way, by nature.

We might have expected to be told that Eternal Life lay in the love rather than in the knowledge of God; for here men may know God and yet not love Him or share in the divine life. But this is only because they have not learnt that the best and highest life consists in a full knowledge of the Best, and because their other appetites and desires have not been brought under obedience to the appetite of the mind, which should rule over all. The appetite of the

mind is for Truth; not for abstract truths, principles, propositions; not for syntheses and analyses; not for investigations, discussions, and arguments; not for histories and accumulations of experience; not for all or any of these things in themselves, and for their own sakes, but only in so far as they bring the mind ever nearer to that all-satisfying, restful vision of the Entire Truth, of that Simple Unity and Fullness of Being whereof these are but hints and distant rumors. If every new simplification of knowledge by which the incoherent many is seen to be one and connected, delights the mind and gives it a moment of ecstatic rest; if every addition to our store of experience at once wakes the consciousness of a void and fills it, it is evident that the mind has an ineradicable craving for some vision in which the totality of truth shall be summed up in the most absolute simplicity and unity of being.

But without for a moment lending countenance to the Platonic doctrine of "reminiscence," which simply evades the question as to the origination of our knowledge by pushing it back into the region of antenatal darkness, we need not hesitate to recognize the truth that, in some sense, all experience and teaching but wakes us to a consciousness of our spiritual self. The soul can know and love only what fits into it, what "agrees" with it, what it can accommodate itself to. For the soul is, in the subjective order, the transcending equivalent of all that meets it as the object of its knowledge and love. In its simple spiritual substance is wrapt up whatever perfection it can comprehend and appreciate in the things presented to its consideration. In revealing to us, day by day, our latent capacities of knowing and loving, life reveals us to ourselves, so that the knowledge of Self and Not-Self go hand in hand. Yet what delights us without is divided and imperfect; what delights us within is united and perfect. In this way the spirit is the microcosm, a pure white light unaware of its own beauty till it sees it scattered into its components by the prism of creation. Still it is not ultimately to the scattered truth but to truth in its source, to the simple truth, that mind is drawn.

As atom to atom, so spirit is attracted to spirit, and mind to mind. It is only as being the shadowings of mind that truth, and beauty, and goodness, and order attract us with an attraction borrowed from that mind, created or uncreated, of which they are the expression and manifestation.

What the mind really though often unconsciously craves for is the vision of the Eternal Mind, which alone can evoke and fill to infinite overflowing its utmost capacities of knowing and loving, and thereby fully reveal it to itself: "*In lumine tuo videbimus lumen*," as the mystics say.

Divine love is simply the tendency or appetite of the created mind towards the Eternal Mind, seeking union with it by vision so far as it is separated from it; or else, resting in the fruition of that union so far as it has been realized: "*Satiabor cum apparuerit gloria tua*—When Thy glory shall shine out I shall be satisfied."

If, therefore, we speak of that vital exercise of the soul's eternal part in which it reaches its highest and best, then Eternal Life undoubtedly lies in gazing upon God's Face; but inasmuch as this vision fills the soul with joy because she is at rest and has found Him whom she sought, and has embraced Him never to let Him go, Eternal Life may in virtue of this, its inseparable accompaniment, be said to consist in the Love of God. The healthy energizing of the body gives delight; yet this delight is not life, but a result of the consciousness of life. Therefore, with Augustine we may pronounce blessedness to be: *Gaudium de Veritate*,—Joy at beholding Him who is the Truth; yet the energizing which gives birth to this delight is not of the will and affections, but of the mind; it is an act of contemplation; and the life of God Himself, as necessarily conceived by us, not in its simplicity, but as woven of elements, is a life of contemplation by "essence," and of love by "concomitance." As the good and God-like rejoice disinterestedly and wherever they see justice, and truth, and beauty; and as the Blessed in Heaven rejoice because they see God, so God rejoices (we cannot but think) because He sees Himself; and He has created us to enter into that joy. In all cases, however, the

theme of joy is, not that God or goodness is *seen*, but that God *is*, though till we *see* that He is, our joy is not full.

The distinction of contemplation in the strict sense as opposed to meditation is that it is an unprogressive act of the mind, involving no process or discourse or change. Its duration may be measured by its coexistence with time and movement; but in itself it is a timeless eternal act; not more because it is longer, nor less because it is shorter. What I see I see; and if I see it clearly and all at a glance, I do not see it more for seeing it longer. In some sense bodily vision is an unprogressive act; mental vision is wholly so in itself, though it may depend on material conditions for its expression and embodiment in the imagination.

That blessedness, that very fulness of the highest life should be realized in an unprogressive, timeless act, such as we have asserted contemplation to be, is a conception very hostile to that modern philosophy which regards life and action as consisting essentially in movement; which cannot imagine "Eternal Rest" to be anything but the negation of all consciousness and activity; and which can dream of no more excellent beatitude than that of an everlasting "getting on" towards an unreachable goal, a perpetuation of the process of evolution and struggle in the midst of which we are now living. "We are making," says Mr. F. W. H. Myers,[1] "as safe a deduction from world-wide analogy as man can ever make regarding things thus unknown, when we assume that spiritual evolution will follow the same laws as physical evolution, that there will be no discontinuity between terrene and post-terrene bliss or virtue, and that the next life, like this, . . . will find its best delight in the possibility of progress, not attainable without effort so strenuous as may well resemble pain." The lines must indeed have fallen in pleasant places for one who could wish for a perpetuation of an existence which for the large majority,—nay, for all, himself included,—is rendered endurable only by the hope, solid or illusory, that the good we are in pursuit of will at last be overtaken; that desire will give place to fruition, and labor to rest.

[1] *Science and a Future Life.*

It cannot be denied that kindly Nature lends a sweetness to labor itself which comes to be sought for its own sake irrespective of the end to which it is directed. But closer thought will prove this pleasure to be borrowed from, and dependent upon, that which is anticipated in the attainment of the desired result. For what delights us in toil is really the series of brief fruitions which alternate with and relieve periods of strain and effort. Either difficulties which stand between us and our final aim are, one after another, conquered; or else in the very process we begin partially to enjoy what we hope for in its fulness. In neither case is effort and movement desired for its own sake, but only for the sake of the moments of rest and fruition with which it is interspersed, or for the accompanying sense of attainment and of labor already accomplished, or for the *prospect* of being able to look back on ground covered and ambitions realized. The love of home lends joy to every step of our homeward journey, even in the strangest and unfriendliest solitude, where no part of that final joy exists, save only in hope; and every sum we lay by towards a fortune yields us pleasure not merely as bringing us nearer to our goal, but as being absolutely in itself a partial entering into our desire.

Look at it how we will, closely as joy is interwoven with pain and effort, yet its cause is always and everywhere the consciousness of good realized, of rest attained, of labor ended, of appetite satisfied, of enquiry answered, either in fact or in hope. Who would ever toil at self-evident impossibilities? Men sometimes go through labors with the certainty of *final* failure; but then on the way much is accomplished, and each particular effort meets its particular success. But no man for mere love of toil would spend his day trying to push a mountain into the sea.

What lends plausibility to the notion that there is no ultimate satisfaction or rest is that each particular step towards final attainment tends so completely to occupy our desires and divert our attention from its partial and dependent character, that for the time it seems as though our whole happiness lay in this one thing. Thus a man in pursuit of literary

or social honors and degrees says and believes time after time: "Could I only arrive at this or that point I would be content;" or if his reason corrects the illusion, still his imagination and emotions are dominated by it. But when he has secured his point, he finds after a momentary fruition that he is as far as ever from plenary satisfaction; and often that it has but served to wake him to a consciousness of new wants.

Our thirst is insatiable, so that we must always be drinking. Yet the pleasure is not in the craving, but in the cure of that craving; the two processes running on side by side. In a word, so closely are effort and satisfaction twisted together in our present life that we can with difficulty conceive them separate, even if we distinguish them at all.

It may perhaps be urged that joy depends always on a certain shock of transition from pain to rest, or from rest to betterment; that it dies away as we grow used to the new state; and therefore it can only be sustained by a series of alternating wants and reliefs. There is truth in this, though with defect. Joy rises from the consciousness of good possessed, and good is that which fills some void, whether a void of which we were previously aware, as when pain is relieved and appetite stayed, or a void which we knew not till the same act which filled it revealed it to us, as when we experience some new pleasure undreamt of before. Why does joy die away except because our attention, our consciousness, is slowly dissipated and withdrawn from what it was wholly concentrated upon in the first moment of fruition, from the sense of that particular want which imperiously obtruded itself as of paramount and exclusive importance, and from the sense of its satisfaction which the bias of appetite represented to us as of altogether exaggerated consequence? Could we maintain and perpetuate the illusion of that moment; could we save that experience in all its vivid reality, and not suffer it to be numbered among the receding shadows of memory; could we by contemplative effort preclude the consciousness of those other countless voids whose cry becomes audible when once that more clamorous voice is hushed, then indeed our joy would not fade. In fine, joy does not essentially de-

pend on transition and novelty; nor is it killed by mere endurance; but it depends on the consciousness of void filled, or, more strictly, on the consciousness that "it is well with us." It is because this consciousness fades, for the reasons just given, that our joy also fades. If then there were any power within us or without us which could seize and, as it were, petrify the soul in any such moment of fruition; which could so tie its consciousness down to that one want and its satisfaction as to prevent any other simultaneous want distracting our attention, and to forbid any succession of subsequent experiences pushing themselves between the mind and that particular moment, and making a dense cloud for memory to pierce through, such a power could secure us unfading joy without any need of variety, or progress, or novelty—a timeless, an eternal joy. Such is the Joy of God in the unfading consciousness of His infinite fulness of Being; such is the joy of the Blessed in their unfading consciousness of the fullest realization of their capacity of knowing and loving; such, too, is the joy of which contemplation secures brief snatches to the saints on earth when it so fixes the spellbound mind on the thought of God that, while the fascination lasts, time and the things of time go for nothing, being non-existent for consciousness. Indeed this will not be incredible to any reflective mind observant of its own states, and remembering many an instance where the intensity of an experience has rapt the soul out of itself, absorbing all consciousness of time and of everything else, interior and exterior. Brief "ecstasies" of this sort are common and normal, nor do they differ in kind from those of the mystic, save as to their object, frequency, and duration. A sudden fright, or joy, will in some sense paralyze the rest of the soul by calling its energies to one point; but at that point all is energy and activity, though without movement or progress; there is no "discourse" or passing of the mind from part to part of its object, but simple rest in it. Not indeed that the object contemplated is of necessity simple and partless, but that at least all its parts are taken together as one in one still gaze. If our eye travels over the details one by one, viewing them singly and in relation one to another,

yet this process of analysis must have an end somewhere; these parts, or else the parts of these parts, must each be simply contemplated in turn without further "discourse;" and then the very end of all this dissection and examination is synthesis, a putting together of the whole to gaze on it and so enter into the quiet fruition of one's labor.

Lastly, it may be objected that the very notions of rest and of action are repugnant one to another. But this is to forget that our senses and outward experience reveal to us not action, but simply the effects of action; those movements and phenomenal sequences of whose originating and active cause we can form no pictorial image whatever. We are almost constrained to consider action which is the cause of movement as being itself some mysterious kind of movement, and to give the name of action to any movement which precedes and conditions an effect. The very words "attraction," "repulsion," and the like suggest a picture of one body connected with another, and the two thus welded into one, receiving a common motion of local change. But of real causality we can form no picture whatever, though our own acts of volition make it conceivable for us by a sort of analogy. Roughly we consider the engine as acting on the train it draws after it; but strictly and in truth we only see the engine being passively moved, and with it the train to which it is rigidly attached. All the action here is of forces of cohesion and expansion; that is, of hypothetical agencies of whose nature and operation we can only speak in terms of the effects produced, or in terms of the only action of which we have direct experience, the action of our own mind and will. But it is just here that we see clearly how action differs from the effects or the conditions of action precisely in its stillness and steadfastness.

[*To be continued.*]

G. TYRRELL, S.J.

London, England.

Analecta.

E S. R. UNIV. INQUISITIONE.

I.

CIRCA RENOVATIONEM CONSENSUS, AD HOC UT, SUBLATO IMPEDIMENTO, MATRIMONIUM CONVALIDETUR.

Beatissime Pater :

Amalia protestans non baptizata, nupsit Ioanni protestanti baptizato : durante matrimonio, Amalia baptizata fuit in Protestantismo et vixit cum marito per aliquod tempus. Decursu temporis ipsa certior facta est illicitos foveri amores Ioannem inter et certam mulierem. Quapropter ipsi valedixit, et brevi post, a Tribunali civili obtinuit divortium ex *capite adulterii* ex parte mariti. Nunc autem Amalia postulat licentiam contrahendi secundas nuptias cum viro catholico.

Notandum quod protestantes non recognoscunt matrimonium inter baptizatum et non baptizatum, esse nullum.

Quibus positis, Archiep. N. N. ad pedes S. V. provolutus, humiliter quaerit:

Posita ignorantia nullitatis matrimonii *ex capite disparitatis cultus*, conversatio maritalis Amaliae cum Ioanne revalidavitne matrimonium post baptismum Amaliae?

Feria IV, die 8 Maii 1899.

In Congregatione Generali coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Praevio iuramento ab Amalia in Curia N. N. praestando, quo declaret matrimonium contractum cum Ioanne, post baptismum ipsius Amaliae, ab iisdem, scientibus illius nullitatem, ratificatum non fuisse in loco ubi matrimonia clandestina vel mixta valida habentur, et dummodo R. P. D. Archiepiscopus moraliter certus sit de asserta ignorantia sponsorum circa impedimentum disparitatis cultus, detur mulieri documentum libertatis ex capite ipsius disparitatis cultus.

Sequenti vero Fer. V, die 9 eiusdem mensis et anni SSmus D. N. Leo PP. XIII, per facultates Emo Cardinali huius Supremae Congregationis Secretario impertitas, resolutionem EE. ac RR. Patrum adprobare dignatus est.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

II.

Circa dispensationem mixtae religionis, disparitatis cultus, et sanationem in radice in articulo mortis.

Beatissime Pater:

Episcopus N. N. ad pedes S. V. provolutus, humiliter exponit quod in sua Dioecesi, inter catholicos viros commorantur perplures haeretici quorum baptismus graves dubitationes circa validitatem prae se fert. Itaque Episcopus Orator, pro iis qui versantur in articulo mortis et in concubinatu reperiuntur cum talibus haereticis, vel copulati cum solo vinculo civili, petit facultatem (delegabilem etiam parochis), dispensandi ab impedimentis mixtae religionis vel disparitatis cultus, quatenus adsint, dummodo ambo contrahentes, vel saltem pars catholica,

promittat educationem prolis iuxta religionem catholicam, vel saltem dictam educationem prolis nasciturae, quando proles nata iam excesserit septimum aetatis annum.

Feria IV, die 12 Aprilis 1899.

In Congregatione Generali S. Romanae et Universalis Inquisitionis habita coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus, propositis suprascriptis precibus, ac rite perpensis omnibus tum iuris tum facti rationum momentis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Quoad dispensationem super impedimento disparitatis cultus, cum agatur de impedimento dirimente, provisum per Decretum 20 Februarii 1888. Quoad dispensationem super impedimento mixtae religionis, pro casibus, in quibus omnes dentur cautiones, et Episcopus moraliter certus sit easdem impletum iri, supplicandum SSmo pro facultate dispensandi ad triennium. Pro casibus vero, in quibus vel praehabito actu mere civili, vel contractu coram ministro haeretico, vel utroque simul, non omnes praestantur cautiones, vel Episcopus moraliter certus non sit easdem impletum iri, supplicandum pariter SSmo pro facultate sanandi in radice matrimonia itidem ad triennium, constito in huiusmodi casibus de perseverantia consensus utriusque partis, facta ab Episcopo singulis vicibus expressa S. Sedis delegationis mentione, praevia absolutione a censuris, si opus sit, et monito morituro de gravissimo patrato scelere, eoque certiorato, ob talem dispensationis gratiam a se acceptatam, matrimonium validum ac legitimum et prolem susceptam utriusque sexus legitimam habendam esse, cuius in religione catholica educationem, nec non prolis pariter utriusque sexus forsan suscipiendae, una cum viri ad catholicam fidem conversione si moriens convaluerit pro viribus curare gravissima ac continua obligatione tenebitur, descripto tandem in Regestis matrimonio, simulque adservato in Curia documento huiusmodi concessionis, communicationis, acceptationis, absolutionis et declarationis moribundi, servatis de cetero decretis. Contrariis quibuscumque non obstantibus.

Feria vero VI, die 14 eiusdem mensis et anni, in audientia

a SS. D. N. Leone Div. Prov. PP. XIII R. P. D. Adsessori S. O. impertita, SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit ac praedictas facultates benigne concessit.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

III.

Utrum pars fidelis uti possit privilegio paulino si post conversionem commiserit aliquod delictum.

Beatissime Pater:

Aemilius van Henexthoven, Superior missionis Kwangensis in Africa Societatis Iesu Patribus demandatae, ad S. V. pedes provolutus humiliter exponit quae sequuntur:

Non semel S. Sedes declaravit adulterium et alia delicta ante baptismum commissa, ita per baptismum condonari, ut pars infidelis, quae ideo declinaret cohabitationem, permitteret alteri parti baptizatae usum privilegii Paulini.

Quid autem si post baptismum adulterium vel delictum fuerit iteratum, ita tamen, ut moraliter constet, quia v. g. iam magnis spatiis separati erant coniuges, haec facta posteriora nullatenus causam esse discessus partis infidelis, quae nec de baptismo nec de moribus post baptismum inductis sollicita aeque etiam secuta emendatione detrectasset cohabitationem.

Quo casu posito supradictus Orator enixe supplicat S. V. pro responsione ad haec duo dubia:

I. An delicta, quae post baptismum sunt commissa, sed nullatenus attenduntur a parte infideli, vel etiam quandoque penitus ignorantur, obstent, quominus pars baptizata uti possit privilegio Apostoli?

II. An illo casu licitus sit usus facultatis Apostolicae, vi cuius in dicta missione dispensari potest a faciendis interpellationibus requisitis?

Feria IV, die 19 Aprilis 1899.

In Congregatione Generali S. Romanae Universalis Inquisitionis ab EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, rite perpensis omnibus tum iuris tum facti

rationum momentis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Dentur Oratori Decretum S. Officii 5 Augusti 1759, et Instructio S. C. de Propaganda Fide 16 Ianuarii 1797; et ad mentem. — Mens est ut in dubiis iudicium sit semper in fidei favorem.

Porro Decretum S. Officii 5 Augusti 1759 AD EPISCOPUM COCCINENSEM, *in resp. ad II, sic se habet:*

"Cum militet ex parte coniugis conversi favor fidei, eo "(privilegio) potest uti quacumque ex causa, dummodo iusta "sit, nimirum si non dederit iustum ac rationabile motivum "alteri coniugi discedendi, ita tamen ut tunc solum intelligatur "solutum iugum vinculi matrimonialis cum infideli, quando "coniux conversus (renuente altero post interpellationem con- "verti) transit ad alia vota cum fideli."

Instructio vero S. C. de Propaganda Fide 16 Ianuarii 1797 PRO SINIS *est prout sequitur:*

"In casu matrimonii dissolvendi ex privilegio in favorem "fidei promulgato ab Apostolo duo haec tantum spectanda, de "quibus fieri debet interpellatio: (1) Utrum pars infidelis velit "converti.—(2) Utrum saltem velit cohabitare sine contumelia "Creatoris, nulla praeterea habita ratione, utrum nec ne prae- "cesserit sive adulterium, sive repudium."

Sequenti vero feria VI, die 21 eiusdem mensis et anni, in audientia a SS. D. N. Leone PP. XIII R. P. D. Adsessori S. O. impertita, SS. D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

E SACRA CONGREGATIONE RITUUM.

I.

DECRETUM CIRCA MISSAM EXEQUIALEM LECTAM, LOCO CANTATAE.

Instantibus aliquibus Parochis, Sacrorum Rituum Congregationi sequens dubium propositum fuit: "An pro paupere defuncto cuius Familia impar est solvendi expensas Missae exequialis cum cantu, haec Missa legi possit sub iisdem clau-

sulis et conditionibus quibus praefata Missa cum cantu conceditur.

Et Sacra eadem Congregatio, exquisito voto Commissionis Liturgicae, omnibusque rite expensis, rescribendum censuit: Affirmative seu permitti posse in casu Missam exequialem lectam, loco Missae cum cantu, dummodo in dominicis aliisque Festis de praecepto non omittatur Missa officio diei currentis respondens.

Die 9 Maii 1899.

Quibus omnibus Ssmo Domino Nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatis, Sanctitas Sua rescriptum Sacrae ipsius Congregationis ratum habuit et confirmavit, die 12 Iunii eodem anno.

C. *Card.* Mazzella, *Praef.*

L. † S. Diomedes Panici, *S. R. C. Secr.*

II.

Episcopus cedere potest thronum suum alteri Episcopo invitato, etc.

Quum tanta commeandi itinerum suscipiendorum et perficiendorum facilitas illud etiam commodi attulerit ut Episcopi diversarum Dioecesium saepius conveniant sive ad festum aliquod solemnius agendum, sive ad coetus episcopales celebrandos, quaesitum est: utrum liceat Episcopo Dioecesano thronum suum alteri Episcopo cedere. Hinc Sacra Rituum Congregatio quaestionem super hac throni cessione sibi pluries delatam, studiose pertractare opportunum duxit. Quare ab Emo. ac Rmo. Domino Cardinali Andrea Steinhuber Relatore, in Ordinariis comitiis subsignata die ad Vaticanum habitis, propositum fuit dubium: An Episcopus Dioecesanus gaudeat iure cedendi thronum suum alteri Episcopo cum Rmorum Canonicorum adsistentia sibi debita?

Et Sacra eadem Congregatio, exquisito voto Commissionis Liturgicae, omnibusque accurate discussis atque perpensis, rescribendum censuit: *Affirmative*, dummodo Episcopus invitatus non sit ipsius Dioecesani Coadiutor aut Auxiliarius aut

Vicarius Generalis, aut etiam dignitas seu Canonicus in illius Ecclesiis. Sicut autem Cardinales Episcopi Suburbicarii aliique Titulares Ecclesiarum Urbis, tantum purpuratis Patribus thronum cedere possunt, ita Praesules Cardinales aliarum dioecesium decet ut suum thronum nonnisi aliis eadem Cardinalitia dignitate ornatis cedant. Die 9 Maii 1899.

Facta postmodum de his Ssmo Domino Nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatione, Sanctitas Sua rescriptum Sacrae ipsius Congregationis ratum habuit et confirmavit, die 12 Iunii eodem anno.

C. Ep. Praen. *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S. DIOMEDES PANICI, *S. R. C. Secr.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

CIRCA DELEGATIONEM SACERDOTIS PRO ERIGENDA CONFRATERNITATE SS. ROSARII.

Beatissime Pater:

Iuxta Decretum Sacrae Congregationis Indulgentiarum datum die 20 Maii 1896 ad VI, Magister Generalis Ordinis Praedicatorum pro erigenda Confraternitate SS. Rosarii "*certum Sacerdotem*" delegare debet. Cum autem haud raro accidat Sacerdotem ita delegatum ex improviso impediri, quominus die statuto mandatum exequi possit, quin recursus opportunus pro nova delegatione obtinenda possibilis sit, hinc Magister Generalis, ad pedes Sanctitatis Vestrae humiliter provolutus, postulat ut praeter Religiosum vel Sacerdotem sibi nominatim propositum, delegare possit alium Sacerdotem, Episcopo acceptum, quem ille in tali casu sibi substituat, hoc fere modo: "tenore praesentium Rdum Patrem N. N. vel illum Sacerdotem, Episcopo acceptum, quem hic, ipso forsan impedito, sibi substituerit, delegamus. . . ."

Et Deus, etc.

Sanctissimus Dominus Noster Leo PP. XIII in audientia habita die 8 Februarii 1899 ab infrascripto Cardinali Prae-

fecto S. C. Indulgentiis Sacrisque Reliquiis praepositae benigne annuit iuxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 8 Februarii 1899.

Fr. Hieronymus M. *Card.* Gotti, *Praefectus.*

L. † S. Ant. *Archiepiscopus* Antinoen., *Secretarius.*

II.

Tertiariis Saecularibus S. Ord. Praedicatorum Absolutio Generalis quater in anno impertiri potest.

Sanctissimus Dominus Noster Leo PP. XIII in Audientia habita 18 Maii 1889 ab infrascripto Secretario Sacrae Congregationis Indulgentiis praepositae, omnibus utriusque sexus Christifidelibus, qui Tertio Ordini S. Dominici nomen dederint, benigne concessit ut per hos dies qui infrascripti sunt: 1° Natali Domini Nostri Iesu Christi; 2° Die solemni Paschatis Resurrectionis; 3° Die 4 Augusti, natali Sancti Dominici Patris legiferi; 4° Die 30 Aprilis, natali Sanctae Catharinae Senensis virginis: accipere valeant, iuxta ritum et formam a S. Rituum Congregatione praescriptam ex Decreto diei 7 Maii 1882, Absolutionem seu Benedictionem cum adnexa Plenaria Indulgentia ab iisdem lucranda, qui vere poenitentes, confessi, ac sacra synaxi refecti, ad mentem Sanctitatis Suae aliquandiu pie oraverint. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis non obstantibus quibuscumque.

Datum Romae die 18 Maii 1889.

A. *Card.* Cristofori, *Praefectus.*

L. † S. Alex. *Ep.* Oensis, *Secretarius.*

III.

Dicta Absolutio impertiri potest die praecedente aut sequente has quatuor solemnitates.

Il P. Procuratore Generale dell'Ordine dei Predicatori, umilmente espone alla Santitá Vostra che con Rescritto della S. Congregazione delle Indulgenze fu concessa in data del 18

Maggio 1889 la facoltá di impartire ai Terziari Domenicani l'Assoluzione Generale con Indulgenza Plenaria in quattro Festivitá dell'anno, cioé: Natale, Pasqua, festa di S. Domenico (4 Agosto) e festa di S. Caterina da Siena. Ora siccome in detti giorni riesce difficile fare una festa speciale per i Terziari, attese le funzioni che si celebrano per tutti i Fedeli, l'Oratore supplica umilmente che detta Assoluzione si possa impartire in una riunione di Terziari che precede o segue immediatamente le dette solennitá.

Che della grazia ecc.

Vigore specialium facultatum a Sanctissimo Domino Nostro Leone PP. XIII sibi tributarum, S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita benigne annuit pro gratia iuxta preces, caeteris servatis de iure servandis. Contrariis quibuscumque non obstantibus. Praesenti in perpetuum valituro.

Datum Romae e Secretaria eiusdem S. Congregationis die 1 Aprilis 1898.

Fr. Hieronymus Maria *Card.* Gotti, *Praefectus.*

L. † S. Pro Rmo Dno Ant. *Archiep.* Antin., *Secr.*

Iosephus *Can.* Coselli, *Substitutus.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter

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OUR ANALECTA.

The Roman documents for the month are:

I.—S. CONGREGATION OF THE INQUISITION:

1. Decides against the validity of a marriage *ex capite disparitatis cultus*. Amalia, unbaptized, marries John, a baptized Protestant. After the marriage Amalia joins a Protestant sect in which she is baptized. Later, finding her husband unfaithful to her, she obtains a civil divorce. Now a Catholic wishes to marry her. The question is raised whether in case the woman did not know that the *disparitas cultus* rendered the marriage in the first instance invalid, her subsequent baptism can be said to have made it valid, so as to prevent her marrying the Catholic who now seeks her hand. The answer of the S. Congregation is to the effect that, if Amalia deposes under oath in the diocesan court that she and John did not have their marriage ratified after her baptism (because they thought the first contract invalid), Amalia must be considered free on the ground of the *impedimentum disparitatis cultus*, of which impediment both contracting parties are assumed to have been ignorant.
2. Lays down the conditions under which Ordinaries may obtain faculties *ad triennium* for dispensing from the *impedimentum mixtae religionis* in "articulo mortis" of Catholics married to non-Catholics

about whose Baptism there is grave doubt. Likewise for a *sanatio in radice* under similar circumstances.

3. Reiterates by reference to former documents the conditions required for the application of the Pauline privilege.

II.—S. Congregation of Rites:

1. Permits the celebration of a private Requiem Mass for those unable to defray the expenses of a *missa cantata* at funerals, provided the *missa dominicae* or *festi* be not omitted if the funeral occur on Sunday or a holiday of obligation.
2. States that the diocesan bishop may yield the honor of his own throne to a visiting bishop, unless the visiting prelate be the diocesan coadjutor or auxiliary or vicar-general or canon.

III.—S. Congregation of Indulgences:

1. Allows that any priest may be delegated to act as substitute for the ordinary "sacerdos certus" empowered to erect the Confraternity of the Holy Rosary.
2. Sanctions the imparting of the "absolutio generalis" four times a year to the Dominican Tertiaries.
3. This "absolutio" may be anticipated or postponed one day.

DIOCESAN REGULATIONS FOR THE ADOPTION OF CHURCH MUSIC.

We have just received a copy of the *First Official Catalogue of Church Music* by the Cincinnati Diocesan Commission on Church Music. No one who has at heart the reverent performance of the liturgical service in our churches can regard as indifferent the efforts of the ecclesiastical authorities of the Cincinnati province to direct in some measure the choice of suitable Church music. That there have been and are defects

and abuses which counteract the primary purpose of public divine worship is patent enough and has been abundantly discussed. It is likewise clear that if anything is to be done to remedy the defects, some definite reform must pave the way and indicate a standard of action within the proper limits. The Commission of priests, chosen for their special fitness in this field, undertook therefore, as a first practical step toward improvement, to examine the current output of popular so-called liturgical music, to select what seemed sufficiently decorous and worthy of the divine service, and to reject that which carried in its main movements and airs anything suggestive of worldly and frivolous sentiment or action. They did not go to the length of establishing any particular style of music as exclusively obligatory or even desirable. They admitted alike the Gregorian and what is generally known as Cecilian and "figured" expression of liturgical thought; but indicated under the title of Masses, Requiems, Vespers, Ave Maria, Veni Creator, O Salutaris Hostia, Tantum ergo, Miscellaneous Books (Werner's *Memorare* and Peter's *Evening Service*), such works of more than a hundred composers which were to be "accepted" or "rejected;" and their judgment has been endorsed by the authority of the Archbishop, who makes the directions of the catalogue obligatory within his own jurisdiction.

Whatever may be thought of the merit in each case where the members of the Commission have recorded their judgment of a particular piece of Church music, it would be a grave error to criticise their action as devoid of practical utility. The Commission does not claim infallibility in its work, as is generally assumed, and mostly with good reason, in the case of reformers who have not a prophetic call. On the contrary, the "Commission desires to state that it does not consider itself above criticism, and that it will thankfully receive any suggestion for corrections." It shows unusual good nature on the part of this harmonious Commission to say so expressly; because it is not unlikely that they will be taken at their word and receive "suggestions for corrections," if it were only from the disgruntled "maestros" who find their *Glorias* and *Credos*

rejected as "defective" or "redundant in text;" for of such specimens we find not a few in the catalogue.

His Grace, Archbishop Elder, Ordinary of Cincinnati, not only gives his approval of the Commission's work, but also prescribes that no music not previously passed upon as "accepted" can be allowed in any of the diocesan churches. Indirectly this measure will have good results, although it must bear hard upon the modest country choir to find that of Concone's Mass, which is the only one known in the village, the *Gloria* and *Agnus Dei* are rejected on account of "defective" text. As such cases are many, the thought naturally occurs whether the two words missing could not in such instance be supplied with a little ingenious managing of the bars. However, the hardships incurred by individuals in the observance of a common law will not outbalance the importance of having the lines of demarcation drawn clearly and without apparent compromise. The fact is that no reform succeeds without emphasizing the correction; and the natural relaxation to which all things tend saves us from the results of momentary extremes.

We deem it a service to many clerical readers outside the Diocese of Cincinnati, to give here a résumé of the work done by the Commission, since it may suggest similar organized action in other parts of the States where it is needed.

After stating that an important document on the subject of Church music had been issued by the Congregation of Sacred Rites, at Rome, July 6, 1894, the general regulations in regard to the composition and execution of Church music are recalled in the following published schema:

Art. I. Every musical composition harmonizing with the spirit of the accompanying sacred function and religiously corresponding with the meaning of the rite and the liturgical words, moves the faithful to devotion, and is therefore worthy of the House of God.

Art. II. Such is the Gregorian chant, which the Church regards as truly her own, and which is accordingly the only one adopted in the liturgical books of which she approves.

Art. III. The polyphonic chant, as also the chromatic chant, rendered in the style above indicated, may likewise be suited to public functions.

Art. IV. In the polyphonic style the music of Pier Luigi La Palestrina and of his faithful imitators is recognized as most worthy of the House of God; as regards chromatic music, that which has been transmitted to us down to the present day by recognized masters of the various Italian and foreign schools, and particularly of Roman masters, whose compositions have often been much praised by competent authority as truly religious, is also worthy of divine worship.

Art. V. As a polyphonic musical composition, however perfect it may be, may, through faulty execution, appear unsuitable, it ought to be replaced by the Gregorian chant in strictly liturgical functions every time one is not certain of a successful rendering.

Art. VI. Figured organ music ought generally to be in accord with the grave, harmonious, and sustained character of that instrument. The instrumental accompaniment ought to support decorously and not drown the chant. In the preludes and interludes the organ, as well as the other instruments, ought always to preserve the sacred character corresponding to the sentiment of the function.

Art. VII. In strictly liturgical functions one ought to use the language proper to the rite, and the selected pieces ought to be taken from the Sacred Scriptures, from the Breviary, or hymns and prayers approved by the Church.

Art. VIII. In another ceremony one may use the vulgar tongue, selecting the words of devout and approved compositions.

Art. IX. All profane music, particularly if it savors of theatrical motives, variations, and reminiscences, is absolutely forbidden.

Art. X. To safeguard the respect due to the words of the Liturgy, and prevent the ceremony becoming too long, every piece in which words are found to be omitted, deprived of their meaning, or indiscreetly repeated, are forbidden.

Art. XI. It is forbidden to break up into pieces, completely detached, the versicles which are necessarily interconnected.

Art. XII. It is forbidden to improvise fantasias upon the organ by any one who is not capable of doing it in a suitable manner—that is, in a way comformable not only to the rules of art, but also calculated to inspire recollectedness among the faithful.

In view of the fact that, under existing circumstances, the articles are of no avail unless enforced by a practical supervision of the music actually used in the liturgical service of the churches, the Commission has pledged itself:

1. To examine the music used in the churches during Mass, Vespers, Benediction, and other liturgical devotions.

2. To exclude from approval and use all compositions in which the liturgical text has been set aside, either by omission, addition, or offensive repetition.

3. To proscribe all profane and frivolous compositions, operatic and popular airs, to which the liturgical text has been adapted.

This threefold purpose the Commission, consisting of five priests, has faithfully carried out, and the first annual catalogue is the result of the preliminary activity.

REPETITION OF THE "CONFITEOR" WHEN VIATICUM AND EXTREME UNCTION ARE GIVEN TOGETHER.

In paragraph F, 6, of the "Liturgical Breviary" (September, p. 315), referring to the administration of Extreme Unction immediately after Viaticum, it is stated that the *Pax huic domui*, the *Asperges*, and the *Confiteor* are to be omitted. The words "and the *Confiteor*" were inserted by mistake. The S. Congregation of Indulgences, on February 5, 1841, decided that the *Confiteor* is to be repeated, not only before Extreme Unction, but again before the "Benedictio Apostolica cum Indulgentia Plenaria in articulo mortis."

WHAT SORT OF FUNCTIONARY IS A "DUPLIFESTARIUS?"

Qu. Reading lately in an old tome about mediæval Church customs, I came upon the term "duplifestarius" (*sacerdos*). The dictionary—even Forcellini—does not give the word, nor could I find any mention of it in Du Cange's Glossary of mediæval latinity, though it contains such words as *duplicarii* and *duplarii*, which, however strange, convey an altogether different sense from that suggested by the context in which *duplifestarius* occurs, and can have no connection with the latter. Can the editor of the REVIEW give any light?

Resp. Wordsworth, in his *Notes on Mediæval Services in England*, speaks of *duplifestarii*, quoting the Black Book in his account of some old Lincoln customs. It was part of the system of the brotherhood in the Cathedral body that invitations to dine should be sent round by the canons or pignitaries to the assistant ministers in time of divine service

while the *Te Deum* was sung at Matins, or while the chalice was being mixed or "made" for the oblation at Mass. Any canon, however, might give to any minister he pleased a standing invitation, serving for all double feasts in the year, once for all. This was arranged on Allhallows' Eve, and his guest was called "duplifestarius,"—in the vernacular, perhaps, a "double-feaster." (Pp. 144, 145.)

CAN THE CLERGY UTILIZE THE TRAMP?

To the Editor, AMERICAN ECCLESIASTICAL REVIEW:

I beg to submit the following plan for spreading Catholic literature. It may possibly commend itself to other priests.

In our large cities nearly every priest is frequently called upon by tramps who want "a little change," "to get a night's lodging," or to help them "get to such-and-such a place where they can get a job," etc., etc., or by the poor of the parish, who need money for food, fuel, or rent. To answer all these calls would eat up a large income; and we all know how frequently money given in this way is badly used, and how it encourages mendicancy. If the clergy who are beset in this manner would keep constantly on hand a supply of cheap paper-covered Catholic books, such as *Catholic Belief*, *Plain Facts for Fair Minds*, *Short Answers*, and the like, which cost but a trifle each, and give to the mendicant tramp, instead of money, a copy, and in the same way give to tne poor of the parish a limited supply, telling them to *sell* the books, very many copies of good Catholic doctrine would thus find their way into Catholic and non-Catholic circles. At the same time the priest would find this to be a means of lightening the strain on his own purse. Moreover, the seed of Catholic truth would be sown; and who can tell how many souls may be brought to the faith through this simple practical means? If the tramp or the poor to whom the book is given are really deserving, they will make an effort to sell it for whatever they can get; or even if they give it away, or barter it for a glass of beer, the book being new and unsoiled, will attract somebody's attention and work good in God's own inscrutable ways. No harm can result from a trial, and my own personal experience during two years has been such as to prompt me to lay the plan before others through the REVIEW, in the hope that good will result from this or other improved ways.

L. I. BRANCHEAU.

THE RAINBOW IN THE PICTURES OF OUR BLESSED LADY.

Qu. In the pictures of Our Lady of Good Counsel there is, as a rule, a semi-circular band of melting colors, blue, and red or yellow, which rises above the head of the Virgin, behind the nimbus. What is the meaning of this, or has it any special meaning?

Resp. Mediæval artists were fond of expressing the mysteries and doctrines of the Christian faith in symbols. The rainbow was to them an image of the Virgin-Mother of Christ; for as the sunlight and cloud and raindrops combine to produce the prismatic colors of the rainbow, so the rays of the divine Sun, acting upon the fair cloud of Mary's being, and fructifying it by the animating fountain of the Holy Ghost, resulted in the immaculate maternity. Hildebert, the friend of St. Bernard, has beautifully expressed this in the following lines:

Sol, nubes, et aqua coelestis luminis irim
Conficiunt; Partum Virginis ista notant.
Sol deitas, nubes carnis species, aqua sanctus
Spiritus est, Iris stella Maria maris.[1]

And as the prismatic colors of the solar spectrum are but the rays of primary light dissolved and serving as the beautiful messenger of serenity after a storm, so we see in the Incarnation only the divine perfections resolved into visible light, announcing joy and peace to all men of good will, after the deluge and storms of sin. But if in this sense Christ Himself is symbolized by the arc appearing in the heavens after the rain, it must be observed that the ordinary rainbow is formed of two concentric arcs, one called the primary, the other, a reflection of the first, the secondary, yet both blend their colors, although reversed in order, into one harmonious whole,

[1] Carm. Miscell. ix, *De Partu Virgineo.* In another place the author, treating the same subject, introduces a piece of crystal as the medium which produces the beautiful blending of colors in the iris.

Sol crystallus aquae dant qualemcumque figuram
Virginei partus, aedificantque fidem.
Si tinguatur aquis, et soli subjiciatur,
Scintillas praefert integer ille lapis.
Si bene cuncta notes, aqua, sol, crystallus, et ignis
Sunt Flamen, Verbum, Virgo, Deusque puer.
Flamen aquae, Verbum soli, Virguncula gemmae,
Stirps igni quadam conditione coit;
Flamen aqua est, quia lavit eam; Verbumque supernum
Sol, quia non violat, sed tamen intrat in eam.
Virgo lapis, quia Virgo parit; Puer unicus, ignis;
Nam virtute micat, lumine corda replet.

Cf. Migne. Patrol. Lat. clxxi, 1332.

even as the echo returning may be made to form an accompaniment to the well-tuned voice.

The Fathers of the Church have, by a unanimous consent, applied the language of the poets, in describing the rainbow, to our Blessed Lady.[2] What Christian sailor, in the storms of life, would not think of Mary on reading the lines of the poet:

Edita patre sole, patria coelo,
Prodiga luminis, nuntia numinis.
Legata serenitatis, praesaga felicitatis.
Obses foederis, hospes aetheris, civis sideris.
Pacis pincerna, naturae lucerna.
Diei spectaculum, Dei miraculum.

If Byron had had faith, his words—

Thou, my Zuleika, share and bless my bark,
The dove of peace and promise to mine ark!
Or, since that hope's denied in worlds of strife,
Be thou my rainbow to the storms of life!

would have been addressed to the Refuge of the sinner, Mary, the Star of the Sea.

Indeed, we find the image of the rainbow an apt symbol, whether we look upon the Blessed Mother of our Redeemer as the perfect created reflection of the Incarnate Word, showing mysterious lights, which draw our hearts to the longing contemplation of her manifold spiritual beauties, or as our brightest hope bridging over from this valley of tears to the eternal light of heaven.

The ancients attributed many salutary influences to the rainbow. "Portendat iris vespertina serenitatem." Its appearance in the evening omens good weather for the coming day. Aristotle, in his natural history,[3] speaks of a delicious manna (possibly the exudation of the tamarisk tree) which is produced under the mild light of the rainbow. Pliny likewise teaches, in different parts of his work, that the rainbow imparts a wonderful sweetness and flavor to cer-

[2] A Chrysostomo nuncupatur *Dei hominibus reconciliati chirographum;* ab Hieronymo *supernae clementiae simulacrum; coelestium induciarum pignus*, a Damasceno; ab Augustino *divinae amicitiae tessera; sempiterna foederis obses* a Bernardo; ab Ambrosio *inviolabilis virtutis Dei et multiformis gratiae specimen; coelestis benignitatis typus* a Cypriano; a Gregorio *Sancti Spiritus idea; benevolentissimi Numinis testimonium*, a Nazianzeno; a Basilio *pacis sequestra*, etc., etc. Cf. Corn. à Lap., in Ecclesiastic. xliii, 13.

[3] Lib. V, Hist. anim. c. xxii, apud C. à L, 1. c. p. 400.

tain species of plants.[4] Laertius says that roses upon which the dew falls whilst the rainbow is in the heavens have an exceptional sweetness.[5] Whatever be the value of the traditional belief which attributes such virtue to the "speculum solis," the "mirror of the sun," as Seneca calls the rainbow, it is at least true when applied to our Blessed Lady. Her gentle influence imparts a wonderful sweetness to the heavenly manna; that is to say, devotion to the Mother of our Lord is an excellent preparation for the worthy reception and realization of the benefits of the Most Holy Eucharist. The dew of heavenly grace distilled upon field and garden, over which she spreads her beautiful mantle, perfumes with the odor of sanctity and adds a healing strength to every shrub and flower of the heart touched by the gracious ray of her likeness and beneficence. The Church in the Office interprets, as coming from her, the words of the son of Sirach: "Dedi suavitatem odoris," I gave a sweet smell like cinnamon, and aromatic balm: I yielded a sweet odor like the best myrrh. And elsewhere the same prophet again alludes to her, when he says: "I came out of Paradise. I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow."[6]

If Mary is the hope which forecasts a serene morrow to the wanderer amid the storms of life; if she is the fructifier of virtue, she is also the covenant of peace to the sinner who has drawn upon himself the just wrath of his Creator. And this not only as the refuge to the repentant on earth—aye, even on judgment-day her benign influence will be felt to temper the rigor of the last sentence ere it is pronounced. St. John, in the Apocalypse, describes the throne of God on judgment-day surrounded by a rainbow, even as Ezechiel places the same sign at the feet of the Almighty. To whom can this emblem of the divine mercy and peace of the

[4] Docet iridem miram suavitatem et odorem aspalatho aliisque plantis aspirare. C. à L.

[5] "Saluberrimo iridis imbre affiatas rosas fragrantius redolere." Lord Bacon attempts to explain this phenomenon. "The cause is," he says, "for that this happeneth but in certain matters which have in themselves some *sweetnesse;* which the *gentle dew* of the *Raine-Bow* doth draw forth: And the like doe *Soft Showers:* But none are so delicate as the *Dew* of the *Raine-Bow* where it falleth. It may be also, that the *Water* it selfe hath some *Sweetnesse:* For the *Raine-Bow* consisteth of a *Glomeration* of small Drops, which cannot possibly fall, but from the *Aire*, that is very *Low:* And therefore may hold the verie *Sweetnesse* of the *Herbs* and *Flowers*, as *Distilled Water*. "Natural History." Cent IX.

[6] Eccli. xxiv, 20 and 42.

Eternal Judge be more fitly applied than to her of whom it is said in the Office of the Blessed Virgin: "Astitit regina a dextris tuis in vestitu deauratio, circumdata varietate"—A queen stood at the right side of the Son of God, in golden garments, adorned with variety. But mark, St. John speaks of this rainbow as having the likeness of the *smaragd*, a precious stone whose brilliant greenish color is symbolical of *hope*. Lyranus draws attention to the fact that the color of this rainbow was not simply of the light emerald hue peculiar to the smaragd, but that it predominated amid the prismatic colors of the celestial arc.[7] Albertus Magnus repeats the statement of Aristotle that the smaragd worn about the neck is a remedy against epilepsy; and the belief that its color acted as a wonderful relief upon the weakened eye, caused it to be greatly sought after. We need not accept these theories, which may be mere superstitions; but so far as we discover in them a reminder of the agency of the Mother of Him who is to judge us one day, they will serve to inspire us with greater confidence in her kindly care of us.

THE RIGHT TO DUPLICATE ON SUNDAYS.

Qu. There are three Masses in our parish church on Sundays. Both of the priests attached to the church are, however, obliged to duplicate every Sunday, in order to accommodate a community of nuns nearby. Now, at two of the parish Masses, that is, the early and the late services, the parish church is only half filled, whilst there are only about a dozen persons attending the convent chapel. It seems to me that under such circumstances the privilege of bination cannot be lawfully used, since the church can accommodate all the people at two Masses, and the necessity of saying two Masses and preaching at both of them on alternate Sundays, and at least once every Sunday (for the priest who attends the convent) is a considerable hardship. Can we exercise the right to duplicate under the circumstances?

Resp. If the seating capacity of the church and the actual number of the people attending the successive Masses be considered as the sole criterion of the *necessitas binandi*, there

[7] Illa iris imaginaria hic sic apparuit, ut color ejus viridis intensior caeteris videretur. Per quam designabatur consolatio Dei suis electis affutura. Corn. à Lap. Apoc. iv, 3.

would appear to be no reason in the above case for making use of the indult by which a priest may say two Masses on the same day.

But the privilege, whilst rigorous in requiring an *actual necessity*,—"ob necessitatem populorum" as the S. Congregation has repeatedly declared,—is not limited to cases which come under the title of *angustia loci*. It includes as a rule, "graves causae" of any kind "quae majorem numerum celebrare suaderent" (*Cf.* S. C. de Prop. Fid. Instr. 24 Mai. 1870); in other words, such causes as would practically prevent a considerable number of people from regularly fulfilling the precept of hearing Mass.

That the Canons of the Church should be very emphatic in prohibiting the unrestricted exercise of this privilege stands to reason when we remember the possibility of various abuses to which Benedict XIV refers as arising out of it. Hence the Bishop is obliged to satisfy himself, on his own responsibility, of the necessity there may be for granting the privilege in particular churches. In determining this necessity he has simply to ascertain whether there are any legitimate causes which prevent a goodly number of the people from attending the other Mass or Masses celebrated at stated hours. Lehmkuhl himself interprets the rule laid down by Benedict XIV as "de communi jure," when he says: "Sensus evidens in quo Benedictus XIV . . . licere dicit bis missam celebrare, non restringitur ad solam loci angustiam, sed ad alias etiam causas, *ob quas totus populus ad eandem missam simul convenire non potest.*" (*Theol. Mor.* Vol. II, 213.)

It will be questioned whether there is here any such cause, since there are actually two other Masses at which the people could easily assist without crowding the church if they properly divided their attendance.

The objection may be true, and theoretically it is so. But as a matter of fact, we would suggest that, especially in our large cities, the Catholic population consists of *dependents*, servants of one category or another, who have not the disposal of a regular hour in the morning, even on Sundays, much less on holidays. Even if it be true that the majority could leave their ordinary duty to hear Mass at a fixed time, there still

remains a considerable number who are obliged to shift. If some unavoidable delay causes them to miss the eight o'clock Mass, they can go at nine; but they might not be able to go either earlier or later than between these two hours. This would not be the case in settled or small communities, where the habits of each family are regulated by definite circumstances; but with servant girls, nurses, operators, and others who are required on duty Sundays as well as week-days, it is different. If in a congregation of three thousand souls there were only fifty or sixty of this description who habitually run the risk of being late or losing Mass, unless there be provision made for them outside the four Masses, at fixed hours, it would, we believe, be sufficient reason for duplicating, provided the Ordinary approve of it. Some such motive must have determined the S. Congregation in its decision regarding the number of persons for whose benefit the indult of Bination might be used. In 1688 the S. C. Inqu. declared that fifteen to twenty persons, who should have to miss Mass unless the priest duplicated, were not a sufficient number to sanction the use of the faculty. But in the same year the Propaganda declared that *in the case of servants* the indult might be used if there were ten or twelve who should otherwise be without Mass. "Quare," remarks Lehmkuhl upon this decision, "non ex solo numero, sed etiam *ex hominum conditione et necessitate ratio desumenda est.*" (L. c. 215, 3.)

If to this we add the fact that the Masses at certain hours are often overcrowded and that some persons cannot, on account of delicate health, attend these, nor the very early Mass, nor the late service because of its length; and that where the number of such persons may be supposed to be considerable, it is well to recognize the need on general principles; then it becomes evident that the privilege of Bination is not without its sufficient title of *necessitas populi.*

The third Plenary Council (Tit. iii, 109) assures us that this necessity need not be absolute, but such as would be indicated by the benefit which it offers to our Catholic people in the absence of a sufficient number of priests to provide for their actual spiritual needs; and whilst it can never be used without the express sanction of the Ordinary, that is to say, not at the dis-

cretion of even the pastor, yet the Bishops are advised "non tantum haud timeant reatum illicitae iterationis, sed potius existiment se muneri suo defuturos, si vel ipsi pro populi necessitate missam non iteraverint vel missionariis suis hanc facultatem non concesserint."

It may be remarked, in conclusion, that the indult of duplicating with us is local, not personal. Hence the responsibility of its lawfulness rests not with the celebrant, but with the Bishop or indirectly with the rector, on whose representation it is obtained. Curates, or visiting priests, or those who have temporary charge, or a substitute who is called from another church to supply an extra Mass, require no sanction for duplicating, if the privilege is attached to the regular duties of the church. Of course, no stipend may be accepted for a second Mass, except at Christmas.

"DESIDERIUM COLLIUM AETERNORUM."

Qu. I have seen various attempts to explain the invocation in the Litany of the Sacred Heart, "*Cor Jesu, desiderium collium aeternorum!*" but none of them appeared to satisfy the desire for a direct and clear interpretation. If the REVIEW were to take up the matter, it would aid priests who might wish to make the different invocations of the new litany the subject of their discourses at the League meetings or during the month of the Sacred Heart.

Resp. By the "eternal hills" (*colles aeterni*) are to be understood the patriarchs of old who longed for the coming of the Messianic age as carrying with it the fulfilment of the greatest blessing that man could be heir to on earth. The expression is, as is well known, an adaptation of the words with which the patriarch Jacob blessed his posterity. The Hebrew text of Genesis 49: 26 is of doubtful reading and seems to have suffered at the hands of the Masoretic transcribers; but this hardly affects the sense of the words here discussed. There is nothing strange in the Hebrew figure of speech which personifies the mountains and hills as expectant of the day when the Sun of Justice shall shine upon them, enlightening and warming them, so that they bring forth fruit more abundant and health-giving than any since the remotest ages. Examples of this figurative

use abound in the Sacred Text, where the mountains are called upon to speak, to listen, to hope, etc. (*Cf.* Ezech. 36: 4, 6; Isai. 30: 17; 55: 12; Jerem. 50: 6; Mich. 4: 1; 6: 1; Hab. 3: 6, etc.)

As Christ in the liturgy of the Church is identified with the altar, the *mons sanctus*, so the prophets of old are likened to the hills of the Eternal Creator's hand who designated them for their prophetic office, as He decreed the Incarnation "a principio," "ab omni aeternitate." Such is the sense in which the Fathers and later exegetes have understood the blessing of Jacob recorded in Genesis. And in the Litany of the Sacred Heart the echo of that blessing and hope finds its apt expression immediately after the invocation "*Cor Jesu, de cujus plenitudine omnes nos accepimus.*" Thus the graces issuing from the Sacred Heart are characterized as the blessings most worthy of our desires, since they embody the fulfilment of that which the prophets of the ages eagerly looked and longed for—the Redeemer as the object of loving anxiety, "desideratus cunctis gentibus" (Agg. 2: 8); "desiderium collium aeternorum," *i. e.*, "Sanctorum qui magno desiderio Incarnationem Christi expectaverunt, qui *colles* dicti sunt pro excellentia sanctitatis, et *aeterni* quia vitam consequentur aeternam." (*Gloss. ordin.*) Another construction makes, as already indicated, the "aeterni" refer to the predestination of the saints *from*, as well as *for*, eternity.

THE CATAFALQUE IN REQUIEM MASSES.

Qu. I suppose it is certain that there is no obligation to have the "absolutions" after Requiem Masses, except at funerals. In some churches, however, the custom is to have the absolutions after all Requiem Masses, whilst in others they seldom take place.

What do you think of the practice? Do you think that it ought to be urged or discouraged by pastors, or left entirely to the wishes of the people who ask for the Requiem Masses?

In large churches, where these Masses are frequent, considerable extra work falls on the celebrant, organist, singers, and sexton; and incense also must be used, which is not needed at ordinary funeral Masses.

In view of these inconveniences, and also because the absolutions as

a matter of fact never take place in many regulated churches, would you condemn a pastor for gradually and prudently breaking up the custom in parishes where it has been established?

Again, in case the "absolutions" take place, what sort of a catafalque is required by the Rubrics? In some churches a real casket is used, exactly as at a funeral, except that it contains no body. Is this permissible or advisable, or should a special box of some kind be made for the purpose, and covered with the pall? If so, what should be the shape and size of the box, and what should be its height from the floor, and should it stand on stools or supports of some kind?

Resp. The "absolutio" after Requiem Masses is not of strict obligation, except at funerals; but the Rubric of the Ritual, Tit. vi, Cap. 5, plainly indicates that it is not a matter of indifference, much less that it is to be discouraged. And where the custom of having the absolution after solemn Requiem Masses prevails, or where the person offering the stipend expressly desires it, there, according to Aertnys and others, it becomes obligatory. "Corpore sepulto, deinceps in exequiis, in die III, VII, XXX et anniversario, Absolutio ad tumulum de praecepto fieri non debet; *excipe* tamen casum quo ex consuetudine, vel mandato illius qui stipendium obtulit, peragi debet, et tunc ritus in Missali et Rituali praescriptus servandus est." (Aertnys, *Compendium Liturgiae Sacrae*, Cap. vi, n. 160, ad 1.) This seems to exclude the advisability of "gradually and prudently *breaking up the custom in parishes where it has been established.*"

The Ritual, in the chapter referred to above, "De officio faciendo in exequiis *absente corpore*," adds at the end the following Rubric: "Praedictus autem Officii ritus pro defunctis adultis —servari debet in Officio sepulturae in die depositionis, sive in die tertio, septimo, trigesimo, et anniversario." It was in the sense rather of a concession than of an obvious interpretation of the Rubric that the S. Congregation decided that the words "sive in die," etc., did not imply a strict obligation. Hence we can only regard the practice as one the continuance of which is highly desirable, and should be dispensed with only in less solemn services or when time and circumstances make its performance inadvisable.

As to the sort of catafalque required, the rubrics do not give any detailed directions. The purpose is to represent the buried body by either the likeness of a tomb or casket (catafalque), or by a simple black cloth spread on the floor in front of the altar steps. St. Charles, in his *Instruct. Fabr. Eccles.* Lib. II, leaves the precise shape of the catafalque optional (Coenotaphia quas tumbas dicunt, aut in arcum aut in acumen ducta esse possunt). The pall covering the catafalque should be of black cloth without a cross, for the black pall with a white cross should indicate that the body is present. But the sides of the catafalque may be decorated with crosses and emblems of death, such as skull and crossbones, etc.

LITURGICAL BREVIARY.

VII.—The Apostolic Blessing "In Articulo Mortis."

1. The Apostolic Blessing imparting Plenary Indulgence "in articulo mortis" is a privilege which—
   (1) requires a special faculty;
   (2) is to be exercised within the limits of ordinary jurisdiction;
   (3) once received, may be exercised until revoked;
   (4) must be administered according to the prescribed form.

2. To whom is this Blessing imparted?
   To persons in danger of death, unless they are excommunicated or impenitent; that is, generally to any one to whom Extreme Unction or Viaticum may be administered.

3. What are the particular conditions required for gaining the Indulgence?
   (1) Sickness involving actual danger of death;
   (2) presumable state of grace;
   (3) Confession and reception of Viaticum;
   (4) the contrite invocation of the Holy Name of Jesus;
   (5) the intention (at least habitual) of receiving the Indulgence;

(6) resignation in accepting death according to God's will.

Nota.—Where these requisites cannot be explicitly verified, but may be presumed *in voto*, the Indulgence should be imparted.

4. Can this Blessing be repeated?

Yes, like Extreme Unction, when, after recovery, immediate danger of death recurs.

5. Might several priests impart the Plenary Indulgence (*ex diverso capite*) to the same person "in articulo mortis?"

No;—*S. I. Congr.* 18 Mar. 1879; *S. R. Congr.* 7 Mai. 1882; *Breve Pont.* 7 Jul. 1882.

VIII.—Visitation of the Sick.

1. What reasons bind the priest *sub gravi* to visit the sick?

(1) The ecclesiastical precept;
(2) the law of charity;
(3) the law of justice in the case where the priest receives his support from the mission.

2. This threefold obligation extends chiefly to whom?

(1) To the poor;
(2) to those who are in sin;
(3) to those who, by reason of grave sufferings, stand in especial need of religious consolation.

3. When is the priest bound to visit the sick?

Whenever he knows any one within his jurisdiction to be sick, and as often as the patient needs priestly help, or reasonably demands it.

4. What measures should the priest adopt to obtain this knowledge?

(1) Admonish his parishioners and domestics to inform him promptly of any serious case of sickness;
(2) keep a book in which the names of the sick, the dates of visits made, the Sacraments administered, etc., are registered.

5. What method is to be observed in sick-calls?

(1) *Pax huic domui;*

(2) *Asperges;*
(3) Confession, or other special ministration;
(4) prayers with and for the sick (see *Rituale*);
(5) blessing.

IX.—The "Commendatio Animae" at the Hour of Death.

1. When is the "Commendatio animae" to be recited?

At the approach of the last agony.

Nota.—Sacerdos morientem etiam diutius agonizantem *sine necessitate* deserere non debet.

2. What order is to be followed?

(1) *Pax huic domui;*
(2) *Asperges;*
(3) gives the crucifix (deosculandum) to the dying;
(4) lights the blessed candle;
(5) puts on surplice and (violet) stole, unless circumstances advise otherwise;
(6) calls on the attendants to pray, and suggests pious affections, etc., to the dying;
(7) recites the Litany and other prayers up to the moment of death,—then he begins—
(8) *Proficiscere* down to *Delicta juventutis meae;*
(9) the remaining prayers may be said as time and circumstances permit.

3. How is the body disposed after death?

(1) The eyes and mouth are gently closed;
(2) the body is washed;
(3) the limbs stretched, face heavenward;
(4) all wrapped in a white shroud, etc.;
(5) a small crucifix placed on the breast;
(6) the body placed in a room where there is kept—
  (*a*) a light burning;
  (*b*) a glass of blessed water, to sprinkle the body at intervals, with benediction;
  (*c*) attendants in prayer.

Nota.—These arrangements are not properly the duty of the priest, but of those who have charge of the dead.

Book Review.

EXTERNAL RELIGION: Its Use and Abuse. By George Tyrrell, S.J., author of "Hard Sayings," "Nova et Vetera," etc. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1899. Pp. 160. Price, $1.00.

Father Tyrrell has an admirable way of lighting up those avenues into the spiritual life which are, as a rule, overshadowed by traditional and popular misconceptions not only of the facts of Christianity, but also of the methods by which we are to arrive at truth. In the present volume, which comprises a series of lectures originally delivered to the Catholic undergraduates at Oxford during the Lent Term of 1899, we are led to view the Incarnation as God's design to restore faith through sense, the invisible through the visible, the spirit through the flesh, thus turning that in which manhood had suffered injury into an antidote. In the next place we are shown how God's design to restore faith developed and extended in Catholicity, which in its outward and inward aspect reflects and reproduces the Incarnation. The author then takes up the two aspects, shows how either of them may be exaggerated and misapprehended, thus causing a twofold error, namely, that of persons who, despising the external part of Christianity, hold that the internal is all-sufficient; and again the error of those who are too satisfied with external religion; "who forget that outward dogmas, rites, and practices are but means to interior life, which is the principal end." Going at this point into greater detail, the author points out how an exaggerated view of the importance of external religion shows itself in the misuse of those outward helps "which are designed not to save us any labor we are capable of, but to get more labor out of us." In like manner he shows how the help by which God secures indefectibility to the visible Church might in certain cases be misused as an excuse for listless apathy. And by means of these external helps, which are intended to be instrumental merely for the awakening and fostering of the inner life of faith in the individual, the soul reaches God and understands Him and acts in harmony with His designs.

Father Tyrrell's method of demonstration is devoid of all that suggests polemics or even argument. It is simply exposition, and the

illustrations are so apt, so beautiful that we are easily drawn into the way of seeing the Truth. Wisdom says: "Venite filii, audite me, timorem Domini docebo vos." So, too, in fact says our author. The knowledge of God's Truth and of His will in our regard is not so much the result of arguing, reasoning, or criticising, as rather that of a simple action of the will determining the attitude of the soul in the way of harmony with God. That attitude spontaneously invites attraction so that God's action mingles with ours, and we get to know Him intimately and experimentally, and to talk with Him as a friend to a friend.

THE CATHOLICS OF IRELAND Under the Penal Laws in the Eighteenth Century. By His Eminence, Cardinal Moran, Archbishop of Sydney. London: Catholic Truth Society. 1899. Pp. 205.

OCCASIONAL PAPERS. By His Eminence, Cardinal Moran, Archbishop of Sydney. Popular Edition. Dublin: Browne & Nolan. 1899. Pp. 292.

It is well nigh forty years since the Rev. Patrick Francis Moran, the present Cardinal, Archbishop of Sydney, published his essays on the "Origin, Doctrines, and Discipline of the Early Irish Church." Since then his writings and editions of ancient manuscripts regarding the Irish Church have been looked upon as sources of information which no scholar dealing with early ecclesiastical history in the West could or would ignore. Apart from the works dealing with Irish Biblical Manuscripts, with the monuments of Celtic civilization, and with the correspondence of historical personages from the so-called Reformation period to the beginning of the present century, there are many things written by the venerable author which might find a wider and more popular circle of readers. Of such a character are the two volumes before us.

The *Occasional Papers* are lectures and addresses made in Ireland and Australia between the years 1868 and 1890. They vary in topic as in interest—the best known and most valuable as a contribution to the popular literature on Ireland being, we think, the lecture entitled "The Civilization of Ireland before the Anglo-Norman Invasion."

A more connected series of papers is the one entitled *The Catholics of Ireland under the Penal Laws in the Eighteenth Century.* A portion of the matter contained in the series appeared first in the

Dublin Review some twenty years ago; the remaining chapters were published in the *Australasian Record* at intervals since 1895.

The story of the injustices perpetrated upon Ireland by the anti-Catholic faction in England, which began its work in the Parliamentary session of October 5, 1692, whilst narrated with a certain glow of fervid patriotism, is calculated to rouse not so much the feeling of resentment against the unjust oppressors, as rather a sense of admiration for the virtue of the oppressed. To the priest who loves his religion there is something exceedingly attractive and edifying in the tale of sacrifices in which the *soggarth aroon* of those times forms everywhere the central and inspiring figure, as well as the leading object of hatred and persecution. As a historical picture, the century beginning with the destruction of a Treaty of Limerick and ending with "the suicidal act by which the Irish Parliament frittered away its liberties and voted the union with Great Britain, on the 13th of June, 1800," presents a complete act in the great drama of Ireland's martyrdom for the ancient faith. The reading of the volume cannot but aid in strengthening the beautiful sentiment expressed by our illustrious Pontiff, Leo XIII, when, some years ago, he addressed Ireland's sons: "Hiberniam apud nos multiplex causa commendabat, sed potissimum Catholicae incolumitas fidei, quam scilicet Beati Patricii labore et virtute satam, invicta majorum vestrorum fortitudo retinuit vobisque sancte custodiendam transmisit." (*Allocutio ad Hibernos*, 1 Feb. 1888.)

FRA GIROLAMO SAVONAROLA. A Biographical Study Based on Contemporary Documents. By Herbert Lucas, S.J. London: Sands & Co.; St. Louis: B. Herder. 1899. Pp. 474.

The past two years have added largely to our literature about Savonarola. This was mainly due to the occurrence of the four hundredth anniversary of the great reformer's tragic death. Apart from the ordinary biographical sketches and historical narratives intended to recall the memory of Savonarola, there has appeared a goodly number of controversial books and pamphlets dealing with the character and merits of the man, and with the attitude which the Church authorities took towards him. Among the most valuable contributions in this respect must be counted Gherardi's *Nuovi Documenti* containing extracts from Piero Parenti's unpublished *Storie Fiorentine;* of no less importance is the last year's edition of Pasquale Villari's *Storia di G. S. e de'suoi tempi*, which gives the text of the depositions made at the trial of Savon-

arola, and contains also extracts from Lorenzo Vivoli's (Soffia) *Giornate* and Fra Benedetto's *Vulnera Diligentis*, both of which are among the hitherto unpublished MSS. from contemporaries and disciples of Savonarola. Villari and Casanova, in the *Scelta di Prediche e Scritti di Fra G. S.* (Florence, 1898), also offer new material. These and the critics who, like Conti, Schnitzer and Lottini, have undertaken to survey and summarize the acquired information, form a large addition to the old biographies drawn from the *Vita Latina* which Burlamacchi made the basis of his work, and from the chronicles of Cinozzi and Filipepi. Yet hardly any of these writers can be said to have attempted a determined solution of the vexing riddles, except in this sense that the spirit of fraternity has, here and there, induced one or other of them to defend some special prerogative of the much misunderstood monk; as when Giovanni Lottini essays to give answer to the question "Fu veramente escommunicato Savonarola?" or when Conti discusses the controversy of Savonarola with the Franciscans, etc.

Among the first who undertook to deviate somewhat boldly from the beaten track of historical research in this matter was Dr. Pastor, the able historian of the Popes of the period following the Middle Ages. He drew in bold lines a sketch of Savonarola which brought out in dark relief the human side of his exalted character, and showed that a man might do a good and great work, from excellent motives, and still be grievously wrong. The view of Dr. Pastor was promptly attacked by P. Luotto in a pamphlet entitled *Il vero Savonarola e il Savonarola di Lodovico Pastor*. Luotto appealed to documentary evidence. Pastor answered by documentary evidence, in a brochure with the title *Zur Beurtheilung Savonarola's*. To decide the relative value of the two judgments, an unbiased historian would have to examine as much of the evidence as could be adduced independently of the use made of the documents by both Pastor and Luotto. This the Jesuit Father Herbert Lucas has done, and given us the result with a frank independence of style which has all the charm of discretion where there is question of historical truth. The matter appeared first as a series of articles in the London *Tablet* of last year. But more than half the present work has been entirely rewritten and considerably expanded, and the author naturally took advantage of such criticism as came to him in the course of the serial publication.

Father Lucas, after surveying the entire field of documentary evidence, comes to a conclusion which must strike the student of human nature and of the philosophy of history as most just. He does not admit as true the contention of Villari that the vain efforts of the Papal com-

missaries "had only succeeded in making more evident the innocence of Savonarola" because they could not draw from him any confession that he had formally taught heretical doctrine. Nor need we hold that the fact that some of Savonarola's writings were placed on the Index would prove his heretical tendencies, since the censorship of the Holy Office has many meanings besides the safeguarding of doctrine. But what the trial of Savonarola brings out beyond all doubt is the fact that he was engaged in private and open agitation to bring about the convocation of a General Council by the secular powers in order to secure the deposition of the Pope. Such an act, in view of the canon law of the times based on the well-known Bull *Execrabilis* of Pius II, condemning an appeal from the Pope to a General Council as an act of rebellion against legitimate authority, justified the sentence against Savonarola all the more as he was persistently defiant. No doubt the advocates of Savonarola's innocence will argue that Alexander was not a lawful Pope, inasmuch as his election was effected by simoniacal means; and Nicholas II who had, in 1059, established the principle that the Pope thenceforth should be elected by the Cardinals, had also decreed that simoniacal elections should be held invalid. But even if we accept the principle establishing the invalidity under all circumstances of an election such as we have in the case of Alexander, and allow that it was in force at the time, it was not for Savonarola or any other irresponsible person to take the initiative in a movement of this kind, which, as our author says, was calculated seriously to compromise the peace and unity of the Church; and this is all the more true, since the Bull *Cum tam divino* provides for such an emergency by lodging the right of protest against simoniacal elections in a definite body of the Cardinal electors. As a matter of fact, Alexander was in undisturbed possession and accepted as lawful Pope by the faithful at large, and Savonarola himself had treated him as such for several years. Could there be anything objectively justifying Savonarola, as a private individual, in raising the standard of revolt, however much an error of judgment might excuse him before God? This question Father Lucas answers in the negative.

But to establish the justice of the sentence passed upon Savonarola is not to pronounce him guilty before God, or to ignore his noble attainments and aims. It only frees his judges from the charge of deliberate judicial murder. They acted under command of the Pope. "As for the Pope himself," says Father Lucas, "we are willing to believe that, had Fra Girolamo and his companions been sent to Rome, the sentence of death might not improbably have been commuted for

one of imprisonment." But Savonarola himself seemed unwilling to sanction this chance of a favor from the Pontiff whom he had wished to blot out, even if the Florentines had urged a commutation of the sentence.

The author's view of Savonarola, when all sides of his career have been duly considered, may be summed up in the following paragraph of the book before us: "The severe austerity of Fra Girolamo's life, his truly wonderful gift of prayer, his fearless intrepidity, his boundless confidence in God, his keen insight into the true condition of the Church and of civil society, his surpassing eloquence, his marvellous influence over the minds and hearts of men, an influence wielded on the whole for the noblest of ends—all these things claim the admiration which is due to a truly great and good man. Yet the story of his life reminds us that even exalted gifts and noble qualities, such as these, may yet be unavailing to save a man from being misled by a subtle temptation into an unacknowledged self-esteem which may end by sapping the very roots of obedience, by luring him onwards till at last he makes private judgment—in matters of conduct, if not of doctrine —the court of final appeal. And when this point has been reached, only two issues are possible if the conflict becomes acute: spiritual ruin, or temporal disaster." St. Philip Neri held the memory of Savonarola in great esteem and spoke of him as of a saint. St. Ignatius, on the other hand, forbade the writings of Savonarola to be read by the members of his Society. Yet in the action of the two saints, intimate friends as they were, we need see no contradiction. St. Ignatius, whilst he no doubt knew how to estimate the strength of Savonarola's character, justly feared lest the example of resistance to the Sovereign Pontiff might have an evil effect upon young minds at a time when the duty of obedience to lawful authority seemed the paramount need of society. Father Lucas shows the same temper of discrimination in his dealing with the history of Savonarola. His motto is: *Amicus Cato: magis amica veritas*. The work is certainly one of the most satisfactory contributions to the history of the vexed question of Savonarola's case and, we might add, to the history of the Middle Ages, in the English language.

MANUAL OF PATROLOGY. By the Rev. Bernard Schmid, O.S.B. Translated from the German by a Benedictine. Revised, with notes and additions for English readers, by the Right Rev. V. J. Schobel, D.D. St. Louis, Mo., 1899. Pp. 351.

Bishop Hedley, of Newport, in his preface to the above-mentioned work, sets forth with admirable practical sense and precision the

advantages which students of theology derive from an acquaintance with the writings of the Fathers. First, he says, to be tolerably well read in the Fathers is to know theology in its historical aspect. It helps the student to understand, in all their circumstances and surroundings, the dogmatic definitions, the growth of which is illustrated in and by the history of the Fathers of the Church, and thus furnishes a splendid training in scientific theology. This kind of study is a very different thing from learning formularies by heart, or getting up patristic texts in compendiums. Furthermore, the study of the Fathers broadens what may be called the theological judgment; it gives a certain elasticity to doctrine in its general application, which is both legitimate and desirable. The formularies and texts in the hands of the student tell him, for example, that "Faith is a gift," that "God is a Spirit," that "man is the image and likeness of his Creator," that "there are seven Sacraments," etc., and these facts are taken by the tyro as starting points for his arguments which no one is supposed to question. But the patristic student goes back to the period when there were no scholastic or Tridentine definitions, and he gathers the same truths as being the unvarying teaching of the Catholic Church from the monuments of her living activity, finding in this a stimulating power very different from the dead forms of mere dogmatic definitions. This does not imply that such definitions are superfluous; but it rather shows their necessity, their usefulness, by tracing the process through which they were obtained for the guidance of the faithful. "The twofold quality of dogma, its stimulating power and its capacity of growth is" what Bishop Hedley calls "its elasticity." And with this elasticity goes, as was indicated before, a certain largeness of view which counteracts the tendency to judge every distance and size in spiritual and doctrinal matters by the narrow gauge of the school formulas. "They make religious truth a strong creative principle of the widest and most essential science upon which man's intelligence can employ itself."

There is something also to be learned from the individuality of the Fathers. They represent strongly certain features of the Church's life during the early centuries, which is of advantage to the student of theology. Their expositions may sometimes seem antiquated, tedious, or fanciful; but this is easily explicable if we remember the times and places and circumstances of their teaching; and whatever may be said about their style, it is certain that the greater part of them write a genuine literary language, "a language of great clearness, strength, delicacy, and beauty." Thus through familiarity with the writings of the Fathers, the student enters gradually into the historical method

of studying theology which engages alike the understanding and the memory, and of which our text-books take ordinarily no account.

It is needless to say that the average student of theology has no opportunity of mastering the vast literature comprised in the writings of the Fathers. The best he can do is to get a good compend or a selection from the principal works such as is recommended by Dr. Hogan in the chapter on the "Study of the Fathers," which forms part of the admirable series of *Clerical Studies* printed in this REVIEW, and recently published in book-form. But in order to appreciate and use rightly any such selection, no work could be more helpful than one of the kind which we have under review. It makes us familiar with the field of ecclesiastical writings; explains the character and extent of the authority which belongs to the different Fathers and their works; it teaches the application of legitimate criticism in this field, points out the difficulties of the study and the means to overcome them, and finally goes over the historical ground in chronological order, so as to leave the student in full possession of what the Fathers in their various spheres teach, and how we may utilize their writings to the clearest advantage in the study of pastoral, catechetical, and scientific theology. It is a volume which should not be wanting in the library of any English-speaking cleric.

PROTESTANT FICTION. By James Britten, K.S.G. Second Edition. London: Catholic Truth Society. 1899. Pp. 160.

It is well that the very interesting sketches by Mr. Britten of the English Catholic Truth Society have been republished. They turn the light of truth, and not infrequently of pleasant ridicule, upon certain productions of Protestant zeal, wherein the authors pretend to portray Catholic nuns and convents, Catholic priests—the Jesuits get their separate share—and Catholics in general, as a warning against the "corrupting influences of popery." The author selects rather at random his books and pamphlets, the falsehoods of which he exposes to the amusement and amazement, not without indignation, of the honest reader. They are merely types and samples of their kind, but for the most part such as have enjoyed a certain large measure of popularity among English people. He himself tells us that he had not to go far to collect such matter, since it abounds on all sides. Such anti-Catholic literature might be found in hundreds of shops that make it a principal business to throw filth at the Church; but there were also "respectable bodies like the Religious Tract Society, eminent publishers like the Messrs. Longman, philanthropic organizations like the Pure Literature

Society, high-placed ecclesiastics like Dean Farrar, leading Nonconformists like Dr. Horton, who are not ashamed to put forth publications as inaccurate and misleading, although not so offensive as the works of Dr. Fulton."

The book itself gives an indication of what is most needed in the line of Catholic defense in America, as well as in England and its colonies. The dense ignorance in respect to Catholic belief and practice amongst persons in whose midst we live, on the one hand, and the malevolent spirit which calumniates in every possible manner the truth and virtue of Catholicity, is an almost inexplicable fact; yet fact it is. Hence it is "manifestly the duty of every Catholic to do his utmost to dispel the darkness which still encompasses many of his fellow-countrymen, and this can be done by spreading the knowledge of the Church, as she really is, and by confuting the false statements which are made concerning her." Mr. Britten's *Protestant Fiction* offers an impulse as well as an effective method to accomplish what the various Truth Societies throughout the English-speaking Catholic world propose as their chief aim—the dispelling of anti-Catholic prejudice by exposing its insincerity and ignorant assumptions.

THE CHURCH: OR, WHAT DO ANGLICANS MEAN BY THE CHURCH? By John B. Bagshawe, D.D. Second Edition. London Catholic Truth Society. 1899. Pp. 242.

What is a Church?—the Church as Christ's Witness on earth, the Church as the appointed Teacher and Guide of men,—these are the fundamentally important questions of controversy, not only between Anglicans and Catholics, but between all so-called Christian denominations agreeing to an acceptance of the New Testament teaching, although differing in its interpretation. Whatever point of view we take, when once the absolute authority of a Church designated by God as teacher and guide in spirituals is admitted as a principle, all logical reasoning must end in the conclusion that there is but one true Church of Christ; that that one Church contains all that is necessary in doctrine and in power to direct the work of salvation, and that whatever else passes for religious conviction is the fabric of private judgment. Dr. Bagshawe, in answering these questions, appeals especially to the Anglican conscience. He contrasts the Church of England in its claims, in its limitations of the power to carry on the mission of Christ, in its tasteless and often bitter fruits, with the Catholic Church of old; and the result is a clear demonstration of instability, of isolation from the centre of doctrine and the fountains of

grace, of utter helplessness despite the proud show of independence on the part of the Anglican communion. It is an excellent book to put into the hands of intelligent and honest-minded Anglicans.

CHARACTERISTICS OF THE EARLY CHURCH. By the Rev. J. J. Burke. Baltimore: John Murphy Company. 1899. Pp. 148.

This is an elementary manual for those who would inform themselves or others regarding the propagation, gradual organization, writers, teachings, trials, and triumphs of the early Church. The author's primary object was, as he tells us in his preface, to show that the teachings and practices of the Catholic Church of to-day are identical with those of the Apostolic Church. The subject-matter is so outlined and disposed as to satisfy the capacity of the simplest mind. In looking through the volume we could not help feeling that the usefulness of the book might have been enhanced by more definite citation of sources, when such are mentioned. To quote a passage or an argument from Tertullian, or St. Ambrose, or St. Augustine, without any other reference than the mere name, makes it impossible to use the passage in an argument against those to whom we should like to prove the antiquity and consistency of the Church. This is all the more necessary as some of the statements, such, for instance, as that St. Basil "frequently teaches the necessity of auricular confession of sins, of frequent communion," etc., might easily be challenged.

Father Delplace, in his article on auricular confession in the present number of the REVIEW, says: "Considering the evidence in St. Augustine, St. Basil, and other writers of the fourth and fifth centuries, I have no difficulty in persuading myself that private confession was *rare* among fervent Christians." Exaggerated statements in a book of this kind are apt to defeat the very purpose for which it was written. And they are found in other parts of the volume, so as to beget a sense of distrust in any well-informed reader as to the correctness of the remaining statements.

SAINT LOUIS. By Maurice Sepet. With a Preface by George Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Brothers. 1899. Pp. 233.

St. Louis has been styled the typical mediæval ideal of a monarch. Nevertheless, as Father Tyrrell points out in his prefatory remarks to the book, the very realization of the exalted office and responsibility of the king became the occasion, if not the source, of an absolutism, which bore the bitterest fruits for France in after times. The lesson which the

life of St. Louis teaches us is twofold. It shows how easily a professedly Christian theocracy can degenerate into a practical despotism. St. Louis believed that "the unction of his consecration invested kingship with spiritual and almost sacerdotal privileges. Acting out this conviction, it was but natural that the affairs of the Church should be one of his chief concerns, and since the representatives of the spiritual power found in Louis a generous supporter of their claims for the rights of the Church, they naturally yielded to him its control. Thus, at a time when distinction between the spiritual and temporal orders was but vaguely understood, the foundation was laid of an absolutism in which the State sought to rule the Church, and claimed, as a right, the patronage which Louis had considered himself bound to exercise as a prerogative and a duty. Herein may be plainly seen the danger of yielding to Cæsar, even under the most auspicious circumstances, that which belongs to God and His superior order.

A second and most comforting lesson to be derived from the life of St. Louis lies in the fact that he made mistakes and had faults. Father Tyrrell, in speaking of him as the ideal monarch, adds: "Not, of course, but that he had faults and limitations of character, as every saint has; or that he did not, in virtue of his surroundings, reflect the ruggedness and even the fierceness of his age." There are things related in the biography of St. Louis that make us shudder at the apparent cruelty of the monarch, "just as our calm indifference to our far worse cruelty would have thrilled the soul of St. Louis with indignation." But if sanctity, in its widest sense, means "heroic, superhuman, sustained conscientiousness," then the son of the noble Blanche of Castile may, in spite of his apparent severity, lay legitimate claim to the term of saint.

In form, the present biography is not so much a chronological account of the events of the monarch's reign and actions, as rather a series of pictures in which we may study the character of a great Christian king. The author presents St. Louis and his contemporaries speaking and acting as the old chronicles of their day have recorded it all, and it is very pleasant and, at the same time, edifying to read the quaint words of the good seneschal, Sire de Joinville, and of Geoffrey of Beaulieu, the priest, and the beautiful instructions of the king to his son Philip, and to Isabel, his daughter.

Although seemingly without special claim as a literary and critical work, the present volume is in reality of decided value to the student of history by reason of the references which the author makes to sources, old and new, where the reader may find accounts giving a complete insight into the social, political, and religious conditions of the age of Louis IX.

Recent Popular Books.[1]

ART OF LIVING: Robert Grant. $1.50.

A series of letters addressed to men and women of moderate fortune, and dwelling chiefly on the material details of life, here appears in a new edition uniform with the author's new book, "Search Light Letters." The type and page suggest the antique, and cover and edges are vermilion.

AUTHORITY OF CRITICISM: W. P. Trent. $1.50.

Readers sensitive to the personal element in literature will find that the most conspicuous note of these nine essays is delicate courtesy, a habit of writing as if the author discussed were in the critic's presence. This habit, novel in itself, becomes even more remarkable when coupled with strength, and the essays are not weak in any way. Shelley, Byron, the comparative merits of Tennyson and Musset; Mr. Howells's criticism; translating Horace; academic and "impressionist" criticism; literature and morals and their interdependence; the nature of literature, and teaching the spirit of literature, are the subjects.

BEAUTIFUL ALIEN: Julia Magruder. $1.25.

The heroine, a convent-bred girl, innocent of all worldly knowledge, describes the villain, her husband, to the hero, her only friend, not deliberately but unconsciously revealing his moody silence and unkindness, and, at last, his cruelty. When it appears that the villain s actual wife was living at the time of his marriage to the heroine, the hero marries her. Both hero and villain are indefinite, but the heroine is real and creditable to the author's moral sense and good taste.

BRICK MOON: Edward Everett Hale. $1.25.

The leading story of these nine tells of certain good men who planned to amend the solar system by the addition of a new moon, whence longitude might be reckoned, and also preaches that a small circle of friends is better than a small circle of acquaintances. "Crusoe in New York" describes life on a desert isle surrounded by a fence, ten feet high, and by city streets; "The Lost Palace," is a railway fantasy, and "Ideals" teaches daily patience. The other stories are Thanksgiving and Christmas tales, written to illustrate the real charity abounding among Christians.

COMMON SENSE IN EDUCATION: P. A. Barnett. $1.50.

A series of papers discussing the methods of procedure proper for teachers in elementary and secondary schools, and very well adapted to correct the eccentricity of the graduates of "advanced" normal schools. It is in harmony with the teaching of scientific writers on pedagogy, and free from every species of sentimentalism.

COMPLETE POETICAL WORKS OF HENRY WADSWORTH LONGFELLOW. $1.00. (Cabinet Edition.)

The entire mass of the author's poetical work, excluding the translation of Dante and a few brief translations which he himself rejected from late editions, is collected in this volume, and it is authorized by his living representatives. A photogravure portrait, new, clear type with numbered lines, and tasteful covers make it the best policy to prefer this honest, complete edition to any assortment of stolen fragments.

COMPLETE POETICAL WORKS OF OLIVER WENDELL HOLMES. $1.00. (Cabinet Edition.)

This edition contains all of the poet's verse, even to the "medical poems," and the few brief pieces which he excluded from some of the score of editions published during the last forty years. The design of the etched border around the portrait is the only detail in which this edition differs from the "Cabinet" Longfellow, but the volume contains almost exactly half the number of pages in the former.

DEAD MEN TELL NO TALES: E. W. Hornung. $1.50.

The villains make dead men of nearly all the characters, but the hero and heroine survive the intentional burning of the vessel upon which the opening chapter finds them, and also a shipwreck, the machinations of the heroine's stepfather, and lastly the assaults of a select company of capable assassins. The hero becomes really reckless after saving his own life and the heroine's four or five times, and the reader sympathizes. The whole tale is wildly extravagant, but the courtly, unscrupulous, hypocritical stepfather is a fine figure of a scoundrel.

DEFENDER OF THE FAITH: Frank Mathew. $1.50.

The author unnecessarily adds a few minor intrigues to those disgracing the reign of Henry VIII, and takes important scenes

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

from his career after the fall of Wolsey, to make an effective sketch rather than a story. The Cardinal himself is the only figure not repulsive, but that is the fault of the subject. Mr. Mathew's remarkable skill in conveying an impression of feverish unhappiness makes his picture of a dissolute court exceedingly vivid.

ELEMENTS OF PUBLIC FINANCE: Elmer More Daniels.

Although intended for the use of university undergraduates, this is an uncommonly good manual for the instruction of the young voter, or of the old voter who finds that the newspapers are too much with him, night and noon. The author does not profess to offer any novel views, but he has a genius for lucid statement, and slaughters a brood of beautiful popular fallacies, beloved of demagogues. "Government Outlay," "Government Income," and "Treasury Management" are the three subdivisions of the book, and the last is especially valuable in the present condition of American politics.

HERO IN HOMESPUN: William E. Barton, D.D. $1.00.

The "hero" is a loyal East Tennessean, and the chief interest of the story centres in the complications arising from the position of his home, which lies between the Union and Confederate armies, and exposed to the attacks of the lawless on both sides. The author, a Congregationalist minister and editor, devoted the leisure of some years to writing the book, being desirous of setting the East Tennessean before his countrymen in a true light. The novel is in no sense religious, and the author's views reveal themselves only in casual phrases. It originally appeared two years ago, but has changed publishers.

HE, SHE, AND THEY: Albert Lee. $1.00.

Harmless, unnecessary satire of the mildest species, dealing with minute social and domestic mischances, such as the wicked newspapers treat in much less space. The pictures are drawn with a few effective lines, and are better than the text.

HORACE BUSHNELL: Theodore T. Munger, D.D. $2.00.

The subject of this biography, for some forty-three years an Orthodox Congregationalist preacher, and in his earlier career anti-Catholic to the point of absurdity, later found himself attacked by his own brethren as "too liberal," while the Unitarians lamented that he was not liberal enough. Dr. Munger considers Dr. Bushnell's mental and spiritual life, and the book is not interesting to any Catholic unversed in shades of Protestant belief.

IONE MARCH: S. R. Crockett. $1.50.

The heroine belongs to the utterly ridiculous modern type, which resolutely refuses to do its duty in any station to which it seems to be called by God, and virtually determines to outwit Providence, social conventions, and family prejudices and to make itself a "career." Her father is a rich man, but she ruthlessly steals the bread of poor girls by pursuing various trades, and the author seems to regard her behavior as beautiful. She has an American lover with the impossible name of Kearney Judd, but she despises him because he tells falsehoods in regard to his athletic prowess, and so she finds a better man. The portrait is faithful enough, but its author overestimates the moral qualities of the original.

KING AND QUEEN OF MOLLEBUSCH: Georg Ebers. Translated by Mary J. Safford. $1.25.

The king and queen fancy themselves indispensable, but, having forfeited their lives to the Spirit of the Morass, search in vain for a subject who agrees with them to the extent of dying in their stead. At last, an innocent child offers to make the sacrifice, and by an unexpected turn of events they find that all whom they have asked to die for them are necessary to their own existence. The scheme of the tale is ingeniously devised, and executed with the care peculiar to German fairy stories with a moral.

KNIGHT OF KING'S GUARD: Ewan Martin. $1.50.

The time is the height of the Hundred Years' War, and King Edward, the Black Prince, and Joan are among the characters. The young hero is page of the lord of a border castle, and the heroine is one of Joan's ladies, and the two take part in a score of historic scenes; but the most noteworthy character is the hero's master, an unknightly knight, without courtesy or gentleness, typical of the failures of the age of chivalry. The book is written with dignity suited to its theme and time, and is as good reading for thoughtful youth as for their elders.

LADY BARBARITY: J. C. Snaith. $1.00.

All the characters in this story are a trifle exaggerated, and it is a romance rather than a novel. The heroine, a superfine lady of fashion, a handsome baker's boy, one of the hundreds of heroes who were the solitary companions of the Young Chevalier after Culloden; the heroine's father, whose talk is Chesterfield barely disguised; a Hanoverian officer, and a corporal afflicted with premature socialist theories explain themselves too minutely, and at unnecessary length, and their verbal fencing is prolonged beyond the scope of credibility, and makes what might have been a great novel nothing more than a pleasantly clever tale.

LÆTITIA BERKELEY: Josephine Boutecow Steffens. $1.50.

The one respectable man in this story is Pharisaical, and the one respectable woman is coarse and ignorant. The heroine's early experiences take her into an unpleasant section of New York society, and her later lot is cast among Nihilists and conspirators such as never were, and is described with

much kitchen and toilet-table detail. The actual plot is no worse than that of a hundred other stories, but the author lacks the skill to treat it inoffensively.

LIFE OF GENERAL NATHAN BEDFORD FORREST: Dr. John A. Wyeth. $4.00.

The author gives so much space and attention to Gen. Forrest's personal traits as to define the man as clearly as the soldier. He flatly contradicts the story of the Fort Pillow massacre as generally received in the North, and in other details disagrees with Northern writers. This adds to the interest of the book, which is well illustrated and printed, and is published by a house very audibly Unionist during the entire war.

LION AND THE UNICORN: Richard Harding Davis. $1.25.

Of the five short stories here collected, one is related in the form of delirious dreams flitting through the mind of a soldier returning from Cuban service; one, written with unwonted bitterness, contrasts a single-hearted enthusiast with an American politician counting honor well lost if he keep his office and serve his party; one describes the feelings of an Englishman during his drive to jail after being sentenced for complicity in the Jameson raid, and two are ingeniously devised love stories, related with unflagging spirit. The author has not yet been surpassed in his chosen field by any of his own countrymen.

LOVELINESS: Elizabeth Stuart Phelps. (Mrs. H. D. Ward.)

A very pretty story of the most charming of silver Yorkshire terriers and his little mistress, who goes lame and lovely. The dog is stolen, the child languishes and almost dies; the dog is recovered and the joyful shock restores her health. The author weaves much humor and pathos into the little tale, but evidently means that, inasmuch as the dog narrowly escaped being dissected before a class of medical students, the animal's beauty and rare qualities and the child's attractive character and pretty speeches shall be regarded as arguments against such proceedings. It is not quite possible to approve of the implied reasoning, but the dog and the child are the best that Mrs. Ward has ever described, "Trotty" not excepted, and one is not obliged to accept her inference.

MAID HE MARRIED: Harriet Prescott Spofford. $0.75.

A mere trifle of a story, in which a pretty and loyal little girl so endears herself to a millionaire family that she and her betrothed find their lives made smooth and beautiful, and the bad, rich lover departs, unlamented and forgotten. The value of the story lies in the author's style, which is highly condensed, and yet seems ornamented; effervescent, but always restrained within the limits of good taste, and rapid, although smooth. It is about forty years since she began to write, but her style has changed no more than a diamond might in the same time.

MANDERS: Elwyn Barron. $1.50.

The heroine is an artist's model, the hero an artist, but the novel has no likeness to "Trilby." It is a plain and often unpleasant reflection of the moral tone prevalent in many Parisian studios, and of its disastrous effect upon two persons who, in more wholesome surroundings, might have been virtuous, and upon a delightful boy. The author's powers are evidently equal to the production of something much better.

MODERN MERCENARY: K. and Hesketh Prichard (E. and H. Heron). $1.25.

The "Mercenary," an officer in the service of an Utopian Duke Gustavus, loves the prime minister's daughter, and wins her by preserving his honor as an English gentleman through complicated court intrigues and a conspiracy. An almost omnipresent English agent divides the credit of defeating the conspirators, representatives of all the powers of Europe take part in the manœuvres, and the whole seems possible until one closes the book.

POETIC AND DRAMATIC WORKS OF ALFRED LORD TENNYSON. $1.50 (Household Edition.)

All the "Household" editions of the last thirty years have contributed to the 127 illustrations in this octavo, the original blocks being used in many cases, and a portrait after a Cameron photograph forming the frontispiece. A brief biographical sketch and two indexes accompany the text, which is that of the Cambridge edition, and has numbered lines. All of the poet's work, even to the early poems, is comprised in this edition, except the twenty-four issued in 1892, in "The Death of Œnone," and sold at a higher price than this volume.

POETIC AND DRAMATIC WORKS OF ALFRED LORD TENNYSON. $1.00. (Cabinet Edition.)

All the mechanical details of the "Cabinet" Holmes and Longfellow recur in this volume, of which the contents, the pictures excepted, are the same as those of the "Household" Tennyson. The portrait represents the Tennyson of later years, his beard a sable silvered.

POWERS AT PLAY: Bliss Perry. $1.50.

Eight short stories, briskly related in unexceptionable English, and following the indications of the title by showing the results, far-reaching or erratic, of actions apparently slight and insignificant. The most amusing tells of a student's jest that narrowly escaped bringing about an Anglo-American war; but the best, in a literary sense, are those founded on sympathetic but scientific study of New England character, customs, and life. Mr. Perry is one of the authors repelled by moral ugliness, and not inclined to regard physical ugliness as normal.

PRINCE OF GEORGIA: Julian Ralph. $1.25.

Seven stories above the average level of journalistic work, but lacking fine literary quality. The first tells of a silly American girl, who narrowly escaped making herself ridiculous by her advances to a hotel-waiter who happened to be a prince by birth, but "rejuced afterwards," like Corporal Mulvaney. Another is a farcical little sketch of a preternaturally brave Englishman, whose ordinary amusement of killing something is diversified by doubts as to whether he is properly attired, or not.

SAND AND CACTUS: Wolcott Le Clear Beard. $1.50.

Eleven stories of the Mexican border, half-pathetic, half-savage, describing a region in which men must fight and women must weep, and both must work arduously in the intervals of their occupations. The author has plenty of grim humor, and is free from Mr. Harte's tendency to present unrepentant sinners as angelically superior to prosaic persons guiltless of breaking all the Commandments.

SEARCH-LIGHT LETTERS: Robert Grant. $1.50.

Fifteen essays, grouped under four heads, are thrown into a form only intermittently epistolary, but all the more effective for variety. They are addressed to persons "In Search of an Ideal;" to "A Woman of Social Ambitions;" to "A Young Man Wishing to be an American," and to "A Political Optimist." The latter two are much superior to the former, and are written with strength and fire. Abstractions or the trifles of fashionable society are matters with which the author has no real affinity; but he is profoundly penetrated by the convictions that unremitting, honest, sagacious political activity is the duty of every male citizen of a republic.

SQUARE PEGS: Mrs. A. D. T. Whitney. $1.50.

The lesson of this story is the immorality of seeking for cheapness rather than for good work done for fair wages; it is given by the medium of the biography of a girl, whose sturdy honesty and disregard of conventions when not in accordance with principle brought her into many difficulties, through which she remained honest and upright to the end. The picture of a Boston private school fifty years ago and of the social customs of the time is excellent. The author is a Swedenborgian, but the mysticism of her belief, not its actual tenets, can be found in her stories.

STRANGE STORY OF HESTER WYNNE: G. Colmore. $1.00.

The heroine's cousin, a disagreeable youth, compounded of equal parts of Uriah Heep and Uncle Silas, literally haunts her, by day and by night, through her childhood and girlhood, in the hope of obtaining the fortune which he knows that she will inherit at her majority. He is outwitted by his good sister and the heroine's lover, aided at the last moment by his mother, who repents of having been his accomplice. The heroine is too waxlike, but the author's intention of frightening nervous readers is fulfilled.

TEN TIMES ONE ARE TEN: Edward Everett Hale. $1.50.

The title story of this volume is the parent of the Lend-a-Hand clubs, King's Daughters, Epworth League, and other societies with some definite plans for performing acts of kindness. It was intended to show the possible vastness of the influence of one good life, that of the author's friend, Mr. Frederic William Greenleaf, and was more efficacious than its author expected. Three of the other stories illustrate the action of this influence, one being a clever temperance tract, and the fifth is an unexaggerated example of the lavish bestowal of Thanksgiving dinners upon the poor in New England cities.

TROOPER 3809: Lionel Decle. $1.50.

A straightforward account of the experience of a conscript in the French service, a position of great difficulty for a man of gentle breeding. The author seems to be of a captious temperament; but with due allowance, his story is painful reading.

VIZIER OF THE TWO-HORNED ALEXANDER: Frank R. Stockton. $1.50.

This variant on the tales of the Wandering Jew and the fountain of life, makes the immortal man a contemporary of Abraham, and describes his meetings with distinguished personages in successive centuries. He does not find earthly immortality agreeable, and the actual results of his abnormal condition are imagined very cleverly. The humor of the tale is supplied by the comments of his last wife, to whom he tells his adventures.

Juveniles.

BECK'S FORTUNE: Adele E. Thompson. $1.50.

The heroine, reared in abject poverty, suddenly becomes an heiress and passes through many small trials before adapting herself to her position. The background of the story is a Protestant boarding school for girls, and the book teaches that the Bible is the only rule for conduct.

BOOK OF GIANTS: Drawn, Engraved, and Written by W. Strang. $1.25.

The touch and style of the first quarter of the century are reproduced in the pictures which are accompanied by verses in advertisement English.

FUGITIVE: John R. Spears. $1.50.

A runaway boy's adventures in shipyards, on a canal boat, on a slaver, and in Africa. It teaches a good lesson to moody boys, encourages young naturalists, and is written precisely as if intended for adults. [Ten to fourteen years.]

GRANT BURTON, THE RUNAWAY: W. Gordon Parker. $1.50.

The hero, after boasting of his skill as a hunter, becomes the victim of a school joke and runs away, thinking that he has killed a joker. He finds refuge with a forest recluse, learns to shoot, and returning, wiser in all ways, is pardoned. [Ten to twelve years.]

HENRY IN THE WAR: Gen. O. O. Howard, U. S. A. $1.25.

A true story of West Point in 1860 and of life in camp and on the field during the war. Many of the chief combatants are briefly described and many battles, but the author's aim is to make his readers obedient soldiers and earnest Christians. [Ten to eighteen years.]

HOUSE WITH SIXTY CLOSETS: Frank Samuel Child. $1.25.

A fantastic story of closets that walk, talk, and preach. The action takes place in a little girl's dream, is charmingly absurd, and is illustrated by good pictures. [Eight years to any age.]

TO ALASKA FOR GOLD: Edward Stratemeyer. $1.25.

The journey defined in the title is minutely described and also the hardships in camp, and the hard fate of ill-equipped immigrants is shown by example, but the hero makes a small fortune. [Ten to twelve years.]

TOLD UNDER THE CHERRY TREES: Grace Le Baron. $1.00.

A story of New England village life, teaching the value of education and describing the quaint fancies of a little orphan whose bravery prevents a railway disaster. It is illustrated with excellent half-tone pictures. [Eight to fourteen years.]

UNDIVIDED UNION: "Oliver Optic." $1.50.

The time covered is from January, 1863, to the declaration of peace, and the book, the last of the Blue and the Gray series, has been written by Mr. Stratemeyer from the author's notes. The publishers' preface pays a pleasant tribute to the author, of whose books they have sold more than two million copies, and whose guiding principle was never to allow the reader to admire evil conduct or character. His morality was better than his style, but he should not be confounded with writers who make boyish wickedness attractive. [Ten to twelve years.]

WEE LUCY'S SECRET: Sophie May. $0.75.

The story of a few months in the life of a little child, a chain of small adventures, teaching courtesy and kindness to boys and girls. [Four to eight years.]

WE FOUR: Mary G. Darling. $1.25.

An account of a summer visit during which the heroine learns humility, and the reader is shown the effects of the sham simplicity cultivated in many private schools. [Twelve to fifteen years.]

WHITE MAIL: Cy Warman. $1.25.

The author shows the rise of one boy from railway watchman to president of the line, and the steady decline of another, the former working hard, the latter talking and thinking cheap socialism. Its lesson is better than its literary quality. [Thirteen to sixteen years.]

Books Received.

PRAELECTIONES DE DEO UNO. Quas ad modum Commentarii in Summam Theologicam Divi Aquinatis habebat in Collegio S. Anselmi de Urbe Laurentius Janssens, S.T.D., Sacrae Indicis Congr. Consultor. Tomus I. (I. Q. i–xiii.) Romae Typis Vaticanis. Apud Desclée, Lefebvre et Soc. 1899. Pp. xxx—526. Pretium, lib. 7.50.

SAINT BONAVENTURE; Les Dons du Saint-Esprit, pour le mois de juillet, par l'abbé Paillier. Paris: Librairie Douniol. 1899. Pp. 142. Prix, 1 franc.

NATURAL LAW AND LEGAL PRACTICE. Lectures delivered at the Law School of Georgetown University by René I. Holaind, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 344.

THE CATHOLICS OF IRELAND Under the Penal Laws in the Eighteenth Century. By His Eminence Cardinal Moran, Archbishop of Sydney. London: Catholic Truth Society. 1899. Pp. 205. Price, 1s.

THE CHURCH; or, What do Anglicans Mean by the Church? By John B. Bagshawe, D.D., Canon Penitentiary of Southwark. Second edition. *The Same.* 1899. Pp. 242. Price, 2s. 6d.

THE LAND I LOVE BEST. By Katharine Tynan (Mrs. Hinkson). *The Same.* 1899. Pp. 191. Price, 1s.

PROTESTANT FICTION. By James Britten, K.S.G. Second edition. *The Same.* 1899. Pp. 160. Price, 1s.

BIRDS AND BOOKS. By Walter Lecky. Boston: Angel Guardian Press. 1899. Pp. 243.

THE CATHOLIC VISITORS' GUIDE TO ROME. By the Rev. Wilfrid Dallow. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. 69. Price, 20 cents.

LIBRARY OF ST. FRANCIS DE SALES. III. The Catholic Controversy. Edited from the Autograph MSS. at Rome and at Annecy. By the Very Rev. H. B. Canon Mackey, O.S.B. Under the direction of the Right Rev. John Cuthbert Hedley, O.S.B. Second edition, revised and augmented. London: Burns & Oates; New York: Benziger Brothers. Pp. xxxii—393. Price, $1.60.

LE SANCTUAIRE DE L'ŒUVRE DE SAINTE PHILOMÈNE. Maison Saint-Vincent de Paul. Paris: Vaugirard. Pp. 47.

MISSION TRACTS. By Thomas E. Sherman, S.J. I. The Old Religion; II. The Church; III. The Real Presence; IV. The Rule of Faith. St. Louis, Mo.: B. Herder. 1899. Pp. 80. Price, 5 cents; per 100, net, $3.50.

THIRD READING BOOK. Columbus Series. By W. T. Vlymen, Ph.D. New York: Schwartz, Kirwin & Fauss. 1899. Pp. 256.

L'EGLISE ET LA PITIÉ ENVERS LES ANIMAUX. Textes Originaux puisés à des sources pieuses. Premier recueil sous la direction de la Marquise de Rambures. Avec une Préface par Robert de la Sizeranne. Paris: Victor Lecoffre. 1899. Pp. xxiii—143.

INSTRUCTIONS SUR LES FÊTES DE L'ANNÉE. Par M. l'Abbé Morisot. Paris: Ancienne Maison Charles Douniol, P. Téqui. 2 vols. de 401 et 505 pages. Prix, 4 francs.